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MANUAL
FOR
THE USE OF THE MEMBERS
OF
THE CHURCH OF CHRIST

IN
LEYDEN CHAPEL, BOSTON, MASS.

PREPARED UNDER THE DIRECTION OF THE CHURCH,

BY THE

REV. JOSEPH H. TOWNE,

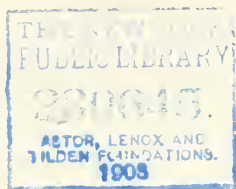
PASTOR.

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"Show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."—EZEKIEL 43: 11.  
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TO

THE ORIGINAL FOUNDERS

OF THIS CHURCH,

AND TO

ITS PRESENT AND FUTURE MEMBERS,

THIS WORK

IS RESPECTFULLY AND AFFECTIONATELY

DEDICATED.

ADVERTISEMENT.

THE extracts from the *Ratio Disciplina*, which are found in this Publication, are taken from an edition of the original work by Cotton Mather, published in Boston, A. D. 1726. The ‘Articles of Religion’ are an abridgement of the Confession of Faith adopted by the Elders and Messengers of the New England Churches in 1680, prepared by the Rev. John A. Albro, pastor of the Shepard Church, Cambridge, Mass.

The ‘Ecclesiastical Principles’ are taken, for the most part, from the Cambridge Platform. A few sentences are added to Chapter 3, Section 2. For Chapter 17, see Dick’s Theology, volume 2, Section 96. For the Appendix, I am indebted to Deacon JAMES M. WHITON, Clerk of this Church. The sources from which other parts of the work are derived, are named, either in the Table of Contents, or in the body of the work itself.

The compiler of this volume has aimed to set forth the order and beauty of the house of God,—to connect the

most deeply solemn and interesting events of life with a few simple and enduring forms,—to exhibit a true history of the early beginnings of this Church, and, in a word, to impart all that information which is so desirable to those who connect themselves with any Society. It is hoped that the publication will not only be acceptable to those, under whose direction it has been prepared, but prove the means of promoting the true worship of God among their children, in their successive generations, by fostering in their hearts an enlightened attachment to the religion of their fathers, and binding the future to the past, by associations that shall grow more venerable and sacred with the lapse of years.

Boston, April, 1846.

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Selections from the Sacred Scriptures,

FOR USE IN

PUBLIC AND SOCIAL WORSHIP.

INTRODUCTORY.

¶ The minister may begin the service by reading one or more of the following sentences.

HOLINESS becometh thine house, O Lord, for ever.—Ps. 93: 5.

This is the day which the Lord hath made; we will rejoice and be glad in it.—Ps. 118: 24.

Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.

For the Lord is good, his mercy is everlasting; and his truth endureth to all generations.—Ps. 100: 4, 5.

All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name.—Ps. 86: 9.

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts.—Mal. 1: 11.

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer.—Ps. 19: 14.

Who is like unto the Lord our God, who dwelleth on high; who humbleth himself to behold the things that are in heaven and in the earth!—Ps. 113: 5, 6.

But will God in very deed dwell with men on the earth?—2 Chron. 6: 16.

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—Is. 57: 15.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.—Joel 2: 13.

The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.—Ps. 51: 17.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1: 8, 9.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me? and where is the place of my rest?

For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.—Is. 66: 1, 2.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.—Ps. 103: 13, 14.

Trust in the Lord at all times; ye people, pour out your hearts before him; God is a refuge for us.—Ps. 62: 8.

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.—Eze. 18: 27.

As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?—Eze. 33: 11.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him;

Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets.—Dan. 9: 9, 10.

Seek ye the Lord while he may be found, call ye upon him while he is near.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Is. 55: 6, 7.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him.

God is a spirit: and they that worship him, must worship him in spirit and in truth.—John 4: 23, 24.

In all places where I record my name, I will come unto thee, and I will bless thee.—Ex. 20: 24.

Jehovah loveth the gates of Zion more than all the dwellings of Jacob.—Ps. 87: 2.

Glorious things are spoken of thee, O city of God.—Ps. 87: 3.

Offer the sacrifices of righteousness, and put your trust in the Lord.—Ps. 4: 5.

Serve the Lord with fear, and rejoice with trembling.—Ps. 2: 11.

The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee.

Send thee help from the sanctuary, and strengthen thee out of Zion.—Ps. 20: 1, 2.

I will lift up mine eyes to the hills from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.—Ps. 121: 1, 2.

Serve the Lord with gladness; come before his presence with singing.

Know ye that the Lord he is God: it is he that made us, and not we ourselves; we are his people, and the sheep of his pasture.—Ps. 100: 2, 3.

O Lord, open thou my lips; and my mouth shall show forth thy praise.—Ps. 51: 15.

O worship the Lord in the beauty of holiness; fear before him all the earth.—Ps. 96: 9.

Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.—Is. 6: 3.

The Lord is in his holy temple; let all the earth keep silence before him.—Hab. 2: 20.

Keep thy foot when thou goest to the house of

God, and be more ready to hear than to give the sacrifice of fools ; for they consider not that they do evil.

Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God ; for God is in heaven, and thou upon earth.—Eccl. 5 : 1, 2.

How dreadful is this place ! this is none other but the house of God, and this is the gate of heaven.—Gen. 28 : 17.

Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us his ways, and we will walk in his paths ; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Is. 2 : 3.

O house of Jacob, come ye, and let us walk in the light of the Lord.—Is. 2 : 5.

O come, let us worship and bow down ; let us kneel before the Lord our Maker.

For he is our God ; and we are the people of his pasture, and the sheep of his hand. To-day, if ye will hear his voice, harden not your heart.—Ps. 95 : 6–8.

O send out thy light and thy truth ; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.

Then will I go unto the altar of God, unto God, my exceeding joy ; yea, upon the harp will I praise thee, O God, my God.—Ps. 43 : 3, 4.

One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock.—Ps. 27: 4, 5.

Therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.—Ps. 27: 6.

Bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord.

Lift up your hands in the sanctuary, and bless the Lord.

The Lord that made heaven and earth bless thee out of Zion.—Ps. 134.

Praise waiteth for thee, O God, in Zion; and unto thee shall the vow be performed.

O thou that hearest prayer, unto thee shall all flesh come.

Blessed is he whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple.—Ps. 65: 1, 2, 4.

I will worship toward thy holy temple, and praise thy name for thy loving-kindness, and for thy truth; for thou hast magnified thy word above all thy name.

In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soul.

Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off. Ps. 138: 2, 3, 6.

He will regard the prayer of the destitute, and not despise their prayer.—Ps. 102: 17.

Pray for the peace of Jerusalem ; they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.—Ps. 122 : 6–8.

How goodly are thy tents, O Jacob, and thy tabernacles, O Israel !

As the valleys are they spread forth, as gardens by the river's side.

Blessed is he that blesseth thee, and cursed is he that curseth thee.—Num. 24 : 5, 6, 9.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day ; and call the Sabbath a delight, the holy of the Lord, honorable ; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words :

Then shalt thou delight thyself in the Lord ; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father ; for the mouth of the Lord hath spoken it.—Is. 58 : 13, 14.

And I beheld, and I heard the voice of many angels round about the throne and the living creatures and the elders ; and the number of them was ten thousand times ten thousand, and thousands of thousands :

Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and

wisdom, and strength, and honor, and glory, and blessing.—Rev. 5: 11, 12.

Of Zion it shall be said, This and that man was born in her; and the Highest himself shall establish her.

The Lord shall count, when he writeth up the people, that this man was born there.

As well the singers, as the players on instruments, shall be there: all my springs are in thee.—Ps. 87: 5-7.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation.

He that is our God is the God of salvation; and unto God the Lord belong the issues from death.

Bless ye God in the congregations, even the Lord, from the fountain of Israel.—Ps. 68: 19, 20, 26.

For the Lord is our defence; and the Holy One of Israel is our King.—Ps. 89: 18.

For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?

God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.—Ps. 89: 6, 7.

P S A L M S.
TO BE READ OR SUNG.

PSALM I.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

The ungodly are not so: but are like the chaff which the wind driveth away.

Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish.

PSALM III.

LORD, how are they increased that trouble me ? many are they that rise up against me.

Many there be which say of my soul, There is no help for him in God.

But thou, O Lord, art a shield for me ; my glory and the lifter up of my head.

I cried unto the Lord with my voice, and he heard me from out of his holy hill.

I laid me down and slept : I awaked ; for the Lord sustained me.

I will not be afraid of ten thousands of people, that have set themselves against me round about.

Arise, O Lord ; save me, O my God ; for thou hast smitten all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly.

Salvation belongeth unto the Lord : thy blessing is upon thy people.

PSALM V.

GIVE ear to my words, O Lord ; consider my meditation.

Hearken unto the voice of my cry, my King, and my God : for unto thee will I pray.

My voice shalt thou hear in the morning, O Lord ; in the morning will I direct my prayer unto thee, and will look up.

For thou art not a God that hath pleasure in wickedness : neither shall evil dwell with thee.

The foolish shall not stand in thy sight; thou hatest all workers of iniquity.

Thou shalt destroy them that speak falsehood; the Lord will abhor the bloody and deceitful man.

But as for me, I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple.

Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way straight before my face.

Let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.

For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield.

PSALM VIII.

O LORD our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens.

Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers; the moon and the stars, which thou hast ordained:

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.

Thou madest him to have dominion over the work of thy hands; thou hast put all things under his feet:

All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.

O Lord our Lord, how excellent is thy name in all the earth!

PSALM XV.

LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?

He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor.

In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not.

He that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things shall never be moved.

PSALM XVI.

PRESERVE me, O God: for in thee do I put my trust.

O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to thee;

But to the saints that are in the earth, and to the excellent, in whom is all my delight.

Their sorrows shall be multiplied that hasten after another god: their drink-offerings of blood will I not offer, nor take up their names into my lips.

The Lord is the portion of mine inheritance, and of my cup: thou maintainest my lot.

The lines are fallen unto me in pleasant places: yea, I have a goodly heritage.

I will bless the Lord, who hath given me counsel; my reins also instruct me in the night seasons.

I have set the Lord always before me: because he is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth; my flesh shall rest in hope:

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Thou wilt show me the path of life:

In thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

PSALM XXIII.

THE Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures; he leadeth me beside the still waters.

He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.

PSALM XXIV.

THE earth is the Lord's, and the fulness thereof; the world, and they that dwell therein.

For he hath founded it upon the seas, and established it upon the floods.

Who shall ascend into the hill of the Lord? and who shall stand in his holy place?

He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

This is the generation of them that seek him, that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? the Lord, strong and mighty; the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

Who is this King of glory? the Lord of hosts, he is the King of glory.

PSALM XXV.

UNTO thee, O Lord, do I lift up my soul.

O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

Shew me thy ways, O Lord; teach me thy paths.

Lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day.

Remember, O Lord, thy tender mercies and thy loving-kindnesses; for they have been ever of old.

Remember not the sins of my youth, nor my transgressions.

According to thy mercy remember thou me for thy goodness' sake, O Lord.

Good and upright is the Lord; therefore will he teach sinners in the way.

The meek will he guide in judgment; and the meek will he teach his way.

All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.

For thy name's sake, O Lord, pardon mine iniquity; for it is great.

What man is he that feareth the Lord? him shall he teach in the way that he shall choose.

His soul shall dwell at ease; and his seed shall inherit the earth.

The secret of the Lord is with them that fear him; and he will shew them his covenant.

O keep my soul, and deliver me; let me not be ashamed; for I put my trust in thee.

Let integrity and uprightness preserve me; for I wait on thee.

Redeem Israel, O God, out of all his troubles.

PSALM XXVI.

JUDGE me, O Lord ; for I have walked in mine integrity : I have trusted also in the Lord ; therefore I shall not slide.

Examine me, O Lord, and prove me ; try my reins and my heart.

For thy loving-kindness is before mine eyes : and I have walked in thy truth.

I have not sat with vain persons, neither will I go in with dissemblers.

I have hated the congregation of evil doers ; and will not sit with the wicked.

I will wash my hands in innocency : so will I compass thine altar, O Lord :

That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.

Gather not my soul with sinners, nor my life with bloody men :

In whose hands is mischief, and their right hand is full of bribes.

But as for me, I will walk in mine integrity : redeem me, and be merciful unto me.

My foot standeth in an even place : in the congregation will I bless the Lord.

PSALM XXVII.

THE Lord is my light and my salvation; whom shall I fear?

The Lord is the strength of my life; of whom shall I be afraid?

When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life,

To behold the beauty of the Lord, and to inquire in his temple.

For in the time of trouble he shall hide me in his pavilion:

In the secret of his tabernacle shall he hide me; he shall set me up upon a rock.

And now shall mine head be lifted up above mine enemies round about me:

Therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice: have mercy also upon me, and answer me.

When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek.

Hide not thy face far from me; put not thy servant away in anger:

Thou hast been my help; leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me, then the Lord will take me up.

Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.

I had fainted, unless I had believed to see the goodness of the Lord in the land of the living.

Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.

PSALM XXIX.

GIVE unto the Lord, O ye mighty, give unto the Lord glory and strength.

Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness.

The voice of the Lord is upon the waters: the God of glory thundereth; the Lord is upon many waters.

The voice of the Lord is powerful: the voice of the Lord is full of majesty.

The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon.

The voice of the Lord divideth the flames of fire.

The voice of the Lord shaketh the wilderness; the Lord shaketh the wilderness of Kadesh.

The voice of the Lord discovereth the forests; and in his temple doth every one speak of his glory.

The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.

The Lord will give strength unto his people; the Lord will bless his people with peace.

PSALM XXX.

I WILL extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me.

O Lord, my God, I cried unto thee, and thou hast healed me.

O Lord, thou hast brought up my soul from the grave:

Thou hast kept me alive that I should not go down to the pit.

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

For his anger endureth but a moment; in his favor is life:

Weeping may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be moved.

Lord, by thy favor thou hast made my mountain to stand strong: thou didst hide thy face and I was troubled.

I cried to thee, O Lord; and unto the Lord I made supplication.

What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness:

To the end that my glory may sing praise to thee, and not be silent.

O Lord my God, I will give thanks unto thee forever.

PSALM XXXIV.

I WILL bless the Lord at all times : his praise shall continually be in my mouth.

My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

O magnify the Lord with me, and let us exalt his name together.

I sought the Lord, and he heard me, and delivered me from all my fears.

They looked unto him and were lightened : and their faces were not ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him, and delivereth them.

O taste and see that the Lord is good : blessed is the man that trusteth in him.

O fear the Lord, ye his saints ; for there is no want to them that fear him.

The young lions do lack, and suffer hunger : but they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me : I will teach you the fear of the Lord.

What man is he that desireth life, and loveth many days, that he may see good ?

Keep thy tongue from evil, and thy lips from speaking guile.

Depart from evil, and do good ; seek peace and pursue it.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous; but the Lord delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked: and they that hate the righteous shall be desolate.

The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate.

PSALM XXXVII.

THE steps of a good man are ordered by the Lord: and he delighteth in his way.

Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand.

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful, and lendeth; and his seed is blessed.

Depart from evil, and do good; and dwell for evermore.

For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

The righteous shall inherit the land, and dwell therein for ever.

The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

The law of his God is in his heart; none of his steps shall slide.

The wicked watcheth the righteous, and seeketh to slay him.

The Lord will not leave him in his hand, nor condemn him when he is judged.

Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

I have seen the wicked in great power, and spreading himself like a greenbay-tree;

Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found.

Mark the perfect man, and behold the upright: for the end of that man is peace.

But the transgressors shall be destroyed together: the end of the wicked shall be cut off.

But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.

And the Lord shall help them and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

PSALM XLII.

AS the hart panteth after the water-brooks, so panteth my soul after thee, O God.

My soul thirsteth for God, for the living God: when shall I come and appear before God?

My tears have been my meat day and night, while they continually say unto me, Where is thy God?

When I remember these things, I pour out my soul in me: for I had gone with the multitude;

I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day.

Why art thou cast down, O my soul? and why art thou disquieted in me?

Hope thou in God: for I shall yet praise him for the help of his countenance.

O my God, my soul is cast down within me: therefore will I remember thee from the land of Jordan, and of the Hermonites, from the hill Mizar.

Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

Yet the Lord will command his loving-kindness in the day time, and in the night his song shall be with me, and my prayer unto the God of my life.

I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?

As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God?

Why art thou cast down, O my soul? and why art thou disquieted within me?

Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.

PSALM XLVI.

GOD is our refuge and strength, a very present help in trouble :

Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ;

Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.

God is in the midst of her ; she shall not be moved : God shall help her, and that right early.

The heathen raged, the kingdoms were moved : he uttered his voice, the earth melted.

The Lord of hosts is with us ; the God of Jacob is our refuge.

Come, behold the works of the Lord, what desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire.

Be still, and know that I am God : I will be exalted among the heathen, I will be exalted in the earth.

The Lord of hosts is with us ; the God of Jacob is our refuge.

PSALM XLVIII.

GREAT is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

God is known in her palaces for a refuge.

As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever.

We have thought of thy loving-kindness, O God, in the midst of thy temple.

According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.

Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

Walk about Zion, and go round about her: tell the towers thereof.

Mark ye well her bulwarks, consider her palaces: that ye may tell it to the generation following.

For this God is our God for ever and ever: he will be our guide even unto death.

PSALM L.

THE mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof.

Out of Zion, the perfection of beauty, God hath shined.

Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him.

He shall call to the heavens from above, and to the earth, that he may judge his people.

Gather my saints together unto me; those that have made a covenant with me by sacrifice.

And the heavens shall declare his righteousness: for God is judge himself.

Hear, O my people, and I will speak ; O Israel, and I will testify against thee : I am God, even thy God.

I will not reprove thee for thy sacrifices or thy burnt-offerings, to have been continually before me.

I will take no bullock out of thy house, nor he-goats out of thy folds.

For every beast of the forest is mine, and the cattle upon a thousand hills.

I know all the fowls of the mountains : and the wild beasts of the field are mine.

If I were hungry, I would not tell thee : for the world is mine, and the fulness thereof.

Will I eat the flesh of bulls, or drink the blood of goats ?

Offer unto God thanksgiving ; and pay thy vows unto the Most High.

And call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me.

Whoso offereth praise glorifieth me : and to him that ordereth his conversation aright will I shew the salvation of God.

PSALM LI.

HAVE mercy upon me, O God, according to thy loving-kindness :

According unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions : and my sin is ever before me.

Against thee, thee only, have I sinned, and done evil in thy sight : that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold, I was shapen in iniquity ; and in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts : and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean : wash me, and I shall be whiter than snow.

Make me to hear joy and gladness ; that the bones which thou hast broken may rejoice.

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God ; and renew a right spirit within me.

Cast me not away from thy presence : and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation : and uphold me with thy free Spirit.

Then will I teach transgressors thy ways ; and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou God of my salvation :

And my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips, and my mouth shall shew forth thy praise.

For thou desirest not sacrifice ; else would I give it : thou delightest not in burnt-offering.

The sacrifices of God are a broken spirit :

A broken and a contrite heart, O God, thou wilt not despise.

PSALM LXII.

TRULY my soul waiteth upon God: from him cometh my salvation.

He only is my rock; he is my defence; I shall not be greatly moved.

My soul, wait thou only upon God; for my expectation is from him.

He only is my rock and my salvation: he is my defence; I shall not be moved.

In God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us.

Surely men of low degree are vanity, and men of high degree are a lie:

To be laid in the balance, they are altogether lighter than vanity.

Trust not in oppression, and become not vain in robbery:

If riches increase, set not your heart upon them.

God hath spoken once; twice have I heard this; that power belongeth unto God.

Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work.

PSALM LXIII.

O GOD, thou art my God; early will I seek thee:

My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is;

To see thy power and thy glory, so as I have seen thee in the sanctuary.

Because thy loving-kindness is better than life, my lips shall praise thee.

Thus will I bless thee while I live : I will lift up my hands in thy name.

My soul shall be satisfied as with marrow and fatness ; and my mouth shall praise thee with joyful lips.

When I remember thee upon my bed, and meditate on thee in the night watches.

Because thou hast been my help, therefore in the shadow of thy wings will I rejoice.

PSALM LXV.

PRAISE waiteth for thee, O God, in Zion : and unto thee shall the vow be performed.

O thou that hearest prayer, unto thee shall all flesh come.

Iniquities prevail against me :

As for our transgressions, thou shalt purge them away.

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts :

We shall be satisfied with the goodness of thy house, even of thy holy temple.

By terrible things in righteousness wilt thou answer us, O God of our salvation ;

Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea :

Which by his strength setteth fast the mountains ; being girded with power :

Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

They also that dwell in the uttermost parts are afraid at thy tokens :

Thou makest the out-goings of the morning and evening to rejoice.

Thou visitest the earth, and waterest it : thou greatly enrichest it with the river of God, which is full of water :

Thou preparest them corn, when thou hast so provided for it.

Thou waterest the ridges thereof abundantly : thou settlest the furrows thereof.

Thou makest it soft with showers : thou blessest the springing thereof.

Thou crownest the year with thy goodness : and thy paths drop fatness.

They drop upon the pastures of the wilderness : and the little hills rejoice on every side.

The pastures are clothed with flocks ; the valleys also are covered over with corn :

They shout for joy, they also sing.

PSALM LXVI.

MAKE a joyful noise unto God, all ye lands :

Sing forth the honor of his name : make his praise glorious.

Say unto God, How terrible art thou in thy works ! through the greatness of thy power shall thine enemies submit themselves unto thee.

All the earth shall worship thee, and shall sing unto thee ; they shall sing to thy name.

O bless our God, ye people, and make the voice of his praise be heard ;

Which holdeth our soul in life, and suffereth not our feet to be moved.

For thou, O God, hast proved us : thou hast tried us, as silver is tried.

Thou broughtest us into the net ; thou laidest affliction upon our loins.

Thou hast caused men to ride over our heads ; we went through fire and through water :

But thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings :

I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble.

Come and hear, all ye that fear God, and I will declare what he hath done for my soul.

I cried unto him with my mouth, and he was extolled with my tongue.

If I regard iniquity in my heart, the Lord will not hear me :

But verily God hath heard me ; he hath attended to the voice of my prayer.

Blessed be God, which hath not turned away my prayer,

Nor his mercy from me.

PSALM LXVII.

GOD be merciful unto us, and bless us ;

And cause his face to shine upon us.

That thy way may be known upon earth,

Thy saving health among all nations.

Let the people praise thee, O God ;

Let all the people praise thee.

O let the nations be glad and sing for joy :
For thou shalt judge the people righteously, and
govern the nations upon earth.
Let the people praise thee O God,
Let all the people praise thee.
Then shall the earth yield her increase ; and God,
even our own God, shall bless us.
God shall bless us, and all the ends of the earth
shall fear him.

PSALM LXXI.

IN thee, O Lord, do I put my trust; let me never be
put to confusion.

Deliver me in thy righteousness, and cause me
to escape: incline thine ear unto me, and save me.

Deliver me, O my God, out of the hand of the un-
righteous and cruel man.

For thou art my hope, O Lord God: thou art my
trust from my youth.

Let my mouth be filled with thy praise and with
thy honor all the day.

Cast me not off in the time of old age; forsake me
not when my strength faileth.

O God, thou hast taught me from my youth:

And hitherto have I declared thy wondrous works.

Now also when I am old and grey-headed, O God,
forsake me not;

Until I have shewed thy strength unto this genera-
tion, and thy power to every one that is to come.

Thy righteousness also, O God, is very high, who
hast done great things: O God, who is like unto
thee?

Thou, which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

Thou shalt increase my greatness, and comfort me on every side.

I will also praise thee with the psaltery, even thy truth, O my God: unto thee will I sing with the harp, O thou Holy One of Israel.

My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed.

My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

PSALM LXXII.

GIVE the king thy judgments, O God, and thy righteousness unto the king's son.

He shall judge thy people with righteousness, and thy poor with judgment.

The mountains shall bring peace to the people, and the little hills, by righteousness.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure, throughout all generations.

He shall come down like rain upon the mown grass: as showers that water the earth.

In his days shall the righteous flourish: and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before him: all nations shall serve him.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy.

He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

And he shall live, and to him shall be given of the gold of Sheba:

Prayer also shall be made for him continually; and daily shall he be praised.

There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon:

And they of the city shall flourish like grass of the earth.

His name shall endure for ever: his name shall be continued as long as the sun.

And men shall be blessed in him: all nations shall call him blessed. *

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen.

PSALM LXXX.

GIVE ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth.

Before Ephraim, and Benjamin, and Manasseh stir up thy strength, and come and save us.

Turn us again, O God, and cause thy face to shine; and we shall be saved.

O Lord God of hosts, how long wilt thou be angry against the prayer of thy people?

Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

Thou makest us a strife unto our neighbors: and our enemies laugh among themselves.

Turn us again, O God of hosts, and cause thy face to shine,

And we shall be saved.

Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it.

Thou preparedst room before it, and didst cause it to take deep root, and it filled the land.

The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars.

She sent out her boughs unto the sea, and her branches unto the river.

Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her?

The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine.

And the vineyard which thy right hand hath planted,
and the branch that thou madest strong for thyself.

It is burned with fire, it is cast down : they perish
at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand,
upon the son of man whom thou madest strong for
thyself.

So will not we go back from thee : quicken us, and
we will call upon thy name.

Turn us again, O Lord God of hosts, cause thy
face to shine ; and we shall be saved.

PSALM LXXXIV.

HOW amiable are thy tabernacles, O Lord of hosts!

My soul longeth, yea, even fainteth for the courts
of the Lord : my heart and my flesh crieth out for the
living God.

Blessed are they that dwell in thy house : they
will be still praising thee.

Blessed is the man whose strength is in thee : in
whose heart are the ways of them, who, passing
through the valley of Baca, make it a well ; the rain
also filleth the pools.

They go from strength to strength, every one of
them in Zion appeareth before God.

O Lord God of hosts, hear my prayer : give ear, O
God of Jacob.

Behold, O God our shield, and look upon the face
of thine anointed.

For a day in thy courts is better than a thousand.
I had rather be a door-keeper in the house of my God,
than to dwell in the tents of wickedness.

For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.

O Lord of hosts, blessed is the man that trusteth in thee.

PSALM LXXXVI.

BOW down thine ear, O Lord, hear me: for I am poor and needy.

Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee.

Be merciful unto me, O Lord: for I cry unto thee daily.

Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Give ear, O Lord, unto my prayer; and attend to the voice of my supplications.

In the day of my trouble I will call upon thee: for thou wilt answer me.

Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.

All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

For thou art great and doest wondrous things: thou art God alone.

Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.

I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

PSALM XCI.

HE that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress : my God ; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust : his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night ; nor for the arrow that flieth by day :

Nor for the pestilence that walketh in darkness ; nor for the destruction that wasteth at noon-day.

A thousand shall fall at thy side, and ten thousand at thy right hand ; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord which is my refuge, even the Most High, thy habitation ;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder : the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him : I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honor him.

With long life will I satisfy him, and shew him my salvation.

PSALM XCIII.

THE Lord reigneth, he is clothed with majesty: the Lord is clothed with strength, wherewith he hath girded himself:

The world also is established, that it cannot be moved.

Thy throne is established of old: thou art from everlasting.

The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves.

The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

Thy testimonies are very sure: holiness becometh thine house, O Lord, for ever.

PSALM XCV.

O COME, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation.

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

For the Lord is a great God, and a great King above all gods.

In his hand are the deep places of the earth; the strength of the hills is his also.

The sea is his, and he made it:

And his hands formed the dry land.

O come, let us worship and bow down: let us kneel before the Lord our Maker.

For he is our God; and we are the people of his pasture, and the sheep of his hand.

To-day, if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways: unto whom I swear in my wrath, that they should not enter into my rest.

PSALM XCVI.

O SING unto the Lord a new song: sing unto the Lord, all the earth.

Sing unto the Lord, bless his name; shew forth his salvation from day to day.

Declare his glory among the heathen, his wonders among all people.

For the Lord is great, and greatly to be praised: he is to be feared above all gods.

For all the gods of the nations are idols: but the Lord made the heavens.

Honor and majesty are before him; strength and beauty are in his sanctuary.

Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength:

Give unto the Lord the glory due unto his name: bring an offering and come into his courts.

O worship the Lord in the beauty of holiness: fear before him, all the earth.

Say among the heathen that the Lord reigneth : the world shall be established that it shall not be moved : he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad ; let the sea roar, and the fulness thereof.

Let the field be joyful, and all that is therein : then shall all the trees of the wood rejoice before the Lord ;

For he cometh, for he cometh to judge the earth :

He shall judge the world with righteousness, and the people with his truth.

PSALM XCVII.

THE Lord reigneth, let the earth rejoice ; let the multitude of isles be glad thereof.

Clouds and darkness are round about him : righteousness and judgment are the habitation of his throne.

A fire goeth before him and burneth up his enemies round about.

His lightnings enlightened the world ; the earth saw, and trembled.

The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth

The heavens declare his righteousness, and all the people see his glory.

Confounded be all they that serve graven images, that boast themselves of idols ; worship him, all ye gods.

Zion heard, and was glad ; and the daughters of Judah rejoiced because of thy judgments, O Lord.

For thou, Lord, art high above all the earth : thou art exalted far above all gods.

Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

Light is sown for the righteous, and gladness for the upright in heart.

Rejoice in the Lord, ye righteous; and give thanks at the remembrance of his holiness.

PSALM XCVIII.

O SING unto the Lord a new song: for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and his truth toward the house of Israel:

All the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the Lord, all the earth: make a loud noise, and rejoice, and sing praise.

Sing unto the Lord with the harp; with the harp, and the voice of a psalm:

With trumpets and sound of cornet make a joyful noise before the Lord, the King.

Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

Let the floods clap their hands: let the hills be joyful together before the Lord;

For he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

THE Lord reigneth ; let the people tremble : he sitteth between the cherubim ; let the earth be moved.

The Lord is great in Zion ; and he is high above all people.

Let them praise thy great and terrible name ; for it is holy.

Exalt ye the Lord our God, and worship at his footstool ; for he is holy.

Moses and Aaron among his priests, and Samuel among them that call upon his name ; they called upon the Lord, and he answered them.

He spake unto them in the cloudy pillar : they kept his testimonies, and the ordinance that he gave them.

Thou answeredst them, O Lord our God ; thou wast a God that forgavest them, though thou tookest vengeance of their inventions.

Exalt the Lord our God, and worship at his holy hill ; for the Lord our God is holy.

PSALM C.

MAKE a joyful noise unto the Lord, all ye lands.

Serve the Lord with gladness : come before his presence with singing.

Know ye that the Lord he is God : it is he that hath made us, and not we ourselves :

We are his people, and the sheep of his pasture.

Enter into his gates with thanksgiving, and into his courts with praise :

Be thankful unto him, and bless his name.

For the Lord is good ; his mercy is everlasting ;

And his truth endureth to all generations.

PSALM CII.

MY days are like a shadow that declineth ; and I am withered like grass.

But thou, O Lord, shalt endure for ever ; and thy remembrance unto all generations.

Of old hast thou laid the foundation of the earth ; and the heavens are the work of thy hands.

They shall perish, but thou shalt endure : yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed :

But thou art the same, and thy years shall have no end.

The children of thy servants shall continue, and their seed shall be established before thee.

PSALM CIII.

BLESS the Lord, O my soul : and all that is within me, bless his holy name.

Bless the Lord, O my soul, and forget not all his benefits :

Who forgiveth all thine iniquities ; who healeth all thy diseases ;

Who redeemeth thy life from destruction ;

Who crowneth thee with loving-kindness and tender mercies ;

Who satisfieth thy mouth with good things ; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed.

He made known his ways unto Moses, his acts unto the children of Israel.

The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

He will not always chide ; neither will he keep his anger for ever.

He hath not dealt with us after our sins ; nor rewarded us according to our iniquities.

For as the heaven is high above the earth, so great is his mercy toward them that fear him.

As far as the east is from the west, so far hath he removed our transgressions from us.

Like as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame ; he remembereth that we are dust.

As for man, his days are as grass : as a flower of the field so he flourisheth :

For the wind passeth over it, and it is gone ; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children : to such as keep his covenant, and to those that remember his commandments to do them.

The Lord hath prepared his throne in the heavens ; and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

Bless ye the Lord, all ye his hosts ; ye ministers of his, that do his pleasure.

Bless the Lord, all his works in all places of his dominion : bless the Lord, O my soul.

PSALM CIV.

BLESS the Lord, O my soul. O Lord, my God, thou art very great ; thou art clothed with honor and majesty :

Who coverest thyself with light as with a garment : who stretchest out the heavens like a curtain :

Who layeth the beams of his chambers in the waters : who maketh the clouds his chariot ; who walketh upon the wings of the wind :

Who maketh his angels spirits ; his ministers a flaming fire :

Who laid the foundations of the earth, that it should not be removed for ever.

Thou coveredst it with the deep as with a garment : the waters stood above the mountains.

At thy rebuke they fled ; at the voice of thy thunder they hasted away.

They go up by the mountains ; they go down by the valleys unto the place which thou hast founded for them.

Thou hast set a bound that they may not pass over ; that they turn not again to cover the earth.

He sendeth the springs into the valleys, which run among the hills.

He watereth the hills from his chambers : the earth is satisfied with the fruit of thy works.

He causeth the grass to grow for the cattle, and herb for the service of man : that he may bring forth food out of the earth :

He appointeth the moon for seasons : the sun knoweth his going down.

Thou makest darkness, and it is night : wherein all the beasts of the forest do creep forth.

The young lions roar after their prey, and seek their meat from God.

The sun ariseth, they gather themselves together, and lay them down in their dens.

Man goeth forth unto his work and to his labor until the evening.

O Lord, how manifold are thy works ! in wisdom hast thou made them all : the earth is full of thy riches.

PSALM CVII.

O GIVE thanks unto the Lord, for he is good : for his mercy endureth for ever.

Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy ;

And gathered them out of the lands, from the east, and from the west, from the north, and from the south.

They wandered in the wilderness in a solitary way ; they found no city to dwell in.

Hungry and thirsty, their soul fainted in them.

Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.

And he led them forth by the right way, that they might go to a city of habitation.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men !

For he satisfieth the longeth soul,

And filleth the hungry soul with goodness.

SECOND PART.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men !

And let them sacrifice the sacrifices of thanksgiving,
and declare his works with rejoicing.

They that go down to the sea in ships, that do
business in great waters ;

These see the works of the Lord, and his wonders
in the deep.

For he commandeth, and raiseth the stormy wind,
which lifteth up the waves thereof.

They mount up to the heaven, they go down again
to the depths : their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken
man, and are at their wit's end.

Then they cry unto the Lord in their trouble, and
he bringeth them out of their distresses.

He maketh the storm a calm, so that the waves
thereof are still.

Then are they glad because they be quiet ; so he
bringeth them unto their desired haven.

O that men would praise the Lord for his goodness,
and for his wonderful works to the children of men !

Let them exalt him also in the congregation of the
people, and praise him in the assembly of the elders.

THIRD PART.

O that men would praise the Lord for his goodness,
and for his wonderful works to the children of men !

Let them exalt him also in the congregation of the
people, and praise him in the assembly of the elders.

He turneth rivers into a wilderness, and the water-
springs into dry ground ;

A fruitful land into barrenness, for the wickedness
of them that dwell therein.

He turneth the wilderness into a standing water,
and dry ground into water-springs.

And there he maketh the hungry to dwell, that
they may prepare a city for habitation;

And sow the fields, and plant vineyards, which
may yield fruits of increase.

He blesseth them also, so that they are multiplied
greatly; and suffereth not their cattle to decrease.

Again they are minished and brought low through
oppression, affliction, and sorrow.

He poureth contempt upon princes, and causeth
them to wander in the wilderness, where there is no way.

Yet setteth he the poor on high from affliction, and
maketh him families like a flock.

The righteous shall see it and rejoice: and all in-
iquity shall stop her mouth.

Whoso is wise, and will observe these things,

Even they shall understand the loving-kindness of
the Lord.

PSALM CXV.

NOT unto us, O Lord, not unto us, but unto thy
name give glory, for thy mercy and for thy truth's sake.

Wherefore should the heathen say, Where is now
their God?

But our God is in the heavens; he hath done
whatsoever he pleased.

Their idols are silver and gold, the work of men's
hands.

They have mouths, but they speak not: eyes have
they, but they see not:

They have ears, but they hear not : noses have they, but they smell not :

They have hands, but they handle not : feet have they, but they walk not : neither speak they through their throat.

They that make them are like unto them ; so is every one that trusteth in them.

O Israel, trust thou in the Lord : he is their help and their shield.

O house of Aaron, trust in the Lord : he is their help and their shield.

Ye that fear the Lord, trust in the Lord : he is their help and their shield.

The Lord hath been mindful of us : he will bless us ; he will bless the house of Israel ; he will bless the house of Aaron.

He will bless them that fear the Lord, both small and great.

The Lord shall increase you more and more, you and your children.

Ye are blessed of the Lord which made heaven and earth.

The heaven, even the heavens, are the Lord's : but the earth hath he given to the children of men.

The dead praise not the Lord, neither any that go down into silence.

But we will bless the Lord from this time forth and for evermore. Praise the Lord.

PSALM CXVI.

I LOVE the Lord, because he hath heard my voice and my supplications.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.

The sorrows of death compassed me, and the pains of hell gat hold upon me : I found trouble and sorrow.

Then called I upon the name of the Lord ; O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous ; yea, our God is merciful.

The Lord preserveth the simple : I was brought low, and he helped me.

Return unto thy rest, O my soul ; for the Lord hath dealt bountifully with thee.

For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord in the land of the living.

I believed, therefore have I spoken : I was greatly afflicted : I said in my haste, all men are liars.

What shall I render unto the Lord for all his benefits toward me ?

I will take the cup of salvation, and call upon the name of the Lord.

I will pay my vows unto the Lord now in the presence of all his people.

Precious in the sight of the Lord is the death of his saints.

O Lord, truly I am thy servant, I am thy servant, and the son of thy handmaid : thou hast loosed my bonds.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. .

I will pay my vows unto the Lord now in the presence of all his people.

In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

PSALM CXIX.

ALEPH.

BLESSED are the undefiled in the way, who walk in the law of the Lord.

Blessed are they that keep his testimonies, and that seek him with the whole heart.

They also do no iniquity : they walk in his ways.

Thou hast commanded us to keep thy precepts diligently.

O that my ways were directed to keep thy statutes!

Then shall I not be ashamed, when I have respect unto all thy commandments.

I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.

I will keep thy statutes : O forsake me not utterly.

BETH.

Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word.

With my whole heart have I sought thee : O let me not wander from thy commandments.

Thy word have I hid in mine heart, that I might not sin against thee.

Blessed art thou, O Lord : teach me thy statutes.

With my lips have I declared all the judgments of thy mouth.

I have rejoiced in the way of thy testimonies, as much as in all riches.

I will meditate in thy precepts, and have respect unto thy ways.

I will delight myself in thy statutes : I will not forget thy word.

MEM.

O how love I thy law! it is my meditation all the day.

Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

I have more understanding than all my teachers: for thy testimonies are my meditation.

I understand more than the ancients, because I keep thy precepts.

I have refrained my feet from every evil way, that I might keep thy word.

I have not departed from thy judgments: for thou hast taught me.

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.

Through thy precepts I get understanding: therefore I hate every false way.

PE.

Thy testimonies are wonderful: therefore doth my soul keep them.

The entrance of thy words giveth light: it giveth understanding unto the simple.

I opened my mouth, and panted: for I longed for thy commandments.

Look thou upon me, and be merciful unto me, as thou usest to do unto those that love thy name.

Make thy face to shine upon thy servant: and teach me thy statutes.

Rivers of waters run down mine eyes, because they keep not thy law.

KOPH.

I cried with my whole heart; hear me, O Lord: I will keep thy statutes.

I cried unto thee : save me and I shall keep thy testimonies.

I prevented the dawning of the morning, and cried : I hoped in thy word.

Mine eyes prevent the night-watches, that I might meditate in thy word.

Hear my voice, according unto thy loving-kindness :
O Lord, quicken me according to thy judgment.

PSALM CXXI.

I WILL lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved, he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper : the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil : he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore.

PSALM CXXII.

I WAS glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together.

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

PSALM CXXVI.

WHEN the Lord turned again the captivity of Zion, we were like them that dream.

Then was our mouth filled with laughter, and our tongue with singing.

Then said they among the heathen, The Lord hath done great things for them.

The Lord hath done great things for us; whereof we are glad.

Turn again our captivity, O Lord, as the streams in the south.

They that sow in tears shall reap in joy.

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing,

Bringing his sheaves with him.

PSALM CXXXV.

PRAISE ye the Lord. Praise ye the name of the Lord ; praise him, O ye servants of the Lord.

Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord ;

For the Lord is good ; sing praises unto his name ; for it is pleasant.

For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.

For I know that the Lord is great, and that our Lord is above all gods.

Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places.

Thy name, O Lord, endureth for ever ; and thy memorial, O Lord, throughout all generations.

For the Lord will judge his people, and he will repent himself concerning his servants.

The idols of the heathen are silver and gold, the work of men's hands.

They have mouths, but they speak not ; eyes have they, but they see not.

They have ears, but they hear not ; neither is there any breath in their mouths,

They that make them are like unto them : so is every one that trusteth in them.

Bless the Lord, O house of Israel :

Bless the Lord, O house of Aaron ; bless the Lord, O house of Levi :

Ye that fear the Lord, bless the Lord.

Blessed be the Lord out of Zion, which dwelleth at Jerusalem. Praise ye the Lord.

PSALM CXXXVI.

O GIVE thanks unto the Lord ; for he is good :

For his mercy endureth for ever.

O give thanks unto the God of gods :

For his mercy endureth for ever.

O give thanks to the Lord of lords :

For his mercy endureth for ever.

To him who alone doeth great wonders :

For his mercy endureth for ever.

To him that by wisdom made the heavens :

For his mercy endureth for ever.

To him that stretched out the earth above the waters :

For his mercy endureth for ever.

To him that made great lights :

For his mercy endureth for ever.

The sun to rule by day : the moon and stars to rule by night :

For his mercy endureth for ever.

To him that smote Egypt in their first-born :

For his mercy endureth for ever :

And brought out Israel from among them :

For his mercy endureth for ever :

With a strong hand, and with a stretched-out arm :

For his mercy endureth for ever.

To him which divided the Red sea into parts :

For his mercy endureth for ever :

And made Israel to pass through the midst of it :

For his mercy endureth for ever :

But overthrew Pharaoh and his host in the Red sea :

For his mercy endureth for ever.

To him which led his people through the wilderness :
For his mercy endureth for ever.

To him which smote great kings : and gave their
land for an heritage : even an heritage unto Israel
his servant :

For his mercy endureth for ever.

Who remembered us in our low estate :

For his mercy endureth for ever :

And hath redeemed us from our enemies :

For his mercy endureth for ever.

Who giveth food to all flesh :

For his mercy endureth for ever.

O give thanks unto the God of heaven :

For his mercy endureth for ever.

PSALM CXXXVIII.

I WILL praise thee with my whole heart : before
the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise
thy name for thy loving-kindness and for thy truth :
for thou hast magnified thy word above all thy name.

In the day when I cried thou answeredst me, and
strengthenedst me, with strength in my soul.

All the kings of the earth shall praise thee, O Lord,
when they hear the words of thy mouth.

Yea, they shall sing in the ways of the Lord : for
great is the glory of the Lord.

Though the Lord be high, yet hath he respect unto
the lowly : but the proud he knoweth afar off.

Though I walk in the midst of trouble, thou wilt
revive me :

Thou shalt stretch forth thine hand against the wrath
of mine enemies, and thy right hand shall save me.

The Lord will perfect that which concerneth me :
Thy mercy, O Lord, endureth for ever: forsake not
the works of thine own hands.

PSALM CXXXIX.

O LORD, thou hast searched me, and known me.

Thou knowest my down-sitting and mine up-rising,
thou understandest my thought afar off.

Thou compassed my path and my lying down, and
art acquainted with all my ways :

For there is not a word in my tongue, but lo, O
Lord, thou knowest it altogether.

Thou hast beset me behind and before, and laid
thine hand upon me.

Such knowledge is too wonderful for me; it is high,
I cannot attain unto it.

Whither shall I go from thy Spirit? or whither shall
I flee from thy presence ?

If I ascend up into heaven, thou art there: if I make
my bed in hell, behold, thou art there.

If I take the wings of the morning, and dwell in the
uttermost parts of the sea ;

Even there shall thy hand lead me, and thy right
hand shall hold me.

If I say, Surely the darkness shall cover me ; even
the night shall be light about me.

Yea, the darkness hideth not from thee ; but the
night shineth as the day : the darkness and the light
are both alike to thee.

I will praise thee, for I am fearfully and wonderfully
made.

Marvellous are thy works, and that my soul knoweth
right well.

How precious also are thy thoughts unto me, O God! how great is the sum of them!

If I should count them, they are more in number than the sand; when I awake, I am still with thee.

Search me, O God, and know my heart: try me, and know my thoughts.

And see if there be any wicked way in me, and lead me in the way everlasting.

PSALM CXLV.

I WILL extol thee, my God, O King; and I will bless thy name for ever and ever.

Every day will I bless thee; and I will praise thy name for ever and ever.

Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

One generation shall praise thy works to another, and shall declare thy mighty acts.

I will speak of the glorious honor of thy majesty, and of thy wondrous works.

And men shall speak of the might of thy terrible acts: and I will declare thy greatness.

They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

The Lord is gracious, and full of compassion; slow to anger, and of great mercy.

The Lord is good to all: and his tender mercies are over all his works.

All thy works shall praise thee, O Lord; and thy saints shall bless thee.

They shall speak of the glory of thy kingdom, and talk of thy power;

To make known to the sons of men his mighty acts,
and the glorious majesty of his kingdom.

Thy kingdom is an everlasting kingdom, and thy
dominion endureth throughout all generations.

The Lord upholdeth all that fall, and raiseth up all
those that be bowed down.

The eyes of all wait upon thee; and thou givest
them their meat in due season.

Thou openest thine hand, and satisfiest the desire
of every living thing.

The Lord is righteous in all his ways, and holy in
all his works.

The Lord is nigh unto all them that call upon him,
to all that call upon him in truth.

He will fulfil the desire of them that fear him: he
also will hear their cry, and will save them.

The Lord preserveth all them that love him: but
all the wicked will he destroy.

My mouth shall speak the praise of the Lord:

And let all flesh bless his holy name for ever and
ever.

PSALM CXLVI.

PRAISE ye the Lord. Praise the Lord, O my soul.

While I live will I praise the Lord: I will sing
praises unto my God while I have any being.

Put not your trust in princes, nor in the son of man,
in whom there is no help.

His breath goeth forth, he returneth to his earth;
in that very day his thoughts perish.

Happy is he that hath the God of Jacob for his
help, whose hope is in the Lord his God:

Which made heaven, and earth, the sea, and all that therein is : which keepeth truth for ever :

Which executeth judgment for the oppressed : which giveth food to the hungry. The Lord looseth the prisoners :

The Lord openeth the eyes of the blind ; the Lord raiseth them that are bowed down : the Lord loveth the righteous :

The Lord preserveth the strangers ; he relieveth the fatherless and widow : but the way of the wicked he turneth upside down.

The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.

PSALM CXLVII.

PRAISE ye the Lord : for it is good to sing praises unto our God ; for it is pleasant ; and praise is comely.

The Lord doth build up Jerusalem : he gathereth together the outcasts of Israel.

He healeth the broken in heart, and bindeth up their wounds.

He telleth the number of the stars ; he calleth them all by their names.

Great is our Lord, and of great power : his understanding is infinite.

The Lord lifteth up the meek : he casteth the wicked down to the ground.

Sing unto the Lord with thanksgiving ; sing praise upon the harp unto our God :

Who covereth the heaven with clouds, who prepar-eth rain for the earth, who maketh grass to grow upon the mountains.

He giveth to the beast his food, and to the young ravens which cry.

He delighteth not in the strength of the horse: he taketh not pleasure in the legs of a man.

The Lord taketh pleasure in them that fear him, in those that hope in his mercy.

Praise the Lord, O Jerusalem; praise thy God, O Zion.

For he hath strengthened the bars of thy gates; he hath blessed thy children within thee.

He maketh peace in thy borders, and filleth thee with the finest of the wheat.

He sendeth forth his commandment upon earth; his word runneth very swiftly.

He giveth snow like wool: he scattereth the hoar-frost like ashes.

He casteth forth his ice like morsels: who can stand before his cold?

He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow.

He sheweth his word unto Jacob, his statutes and his judgments unto Israel.

He hath not dealt so with any nation: and as for his judgments, they have not known them. Praise ye the Lord.

PSALM CXLVIII.

PRAISE ye the Lord. Praise ye the Lord from the heavens: praise him, in the heights.

Praise ye him, all his angels: praise ye him, all his hosts.

Praise ye him, sun and moon: praise him, all ye stars of light.

Praise him, ye heavens of heavens, and ye waters that be above the heavens.

Let them praise the name of the Lord: for he commanded, and they were created.

He hath also established them for ever and ever: he hath made a decree which shall not pass.

Praise the Lord from the earth, ye dragons and all deeps:

Fire, and hail; snow and vapor: stormy wind fulfilling his word:

Mountains, and all hills; fruitful trees, and all cedars:

Beasts, and all cattle: creeping things, and flying fowl:

Kings of the earth, and all people; princes, and all judges of the earth:

Both young men, and maidens; old men, and children:

Let them praise the name of the Lord: for his name alone is excellent:

His glory is above the earth and heaven.

PSALM CL.

PRAISE ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.

Praise him for his mighty acts: praise him according to his excellent greatness.

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

Praise him with the timbrel and dance: praise him with stringed instruments and organs.

Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

Let every thing that hath breath praise the Lord. Praise ye the Lord.

MISCELLANEOUS SELECTIONS, SENTENCES, ETC.

¶ The following Doxologies and Sentences may be occasionally sung either immediately after the sermon, or at the close of the services.

ISAIAH 52: 7—10.

HOW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ;

That bringeth good tidings of good, that publisheth salvation : that saith unto Zion, Thy God reigneth !

Thy watchmen shall lift up the voice ; with the voice together shall they sing :

For they shall see eye to eye, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem :

For the Lord hath comforted his people, he hath redeemed Jerusalem.

The Lord hath made bare his holy arm in the eyes of all nations :

And all the ends of the earth shall see the salvation of our God.

PSALM 132.

ARISE, O Lord, into thy rest : thou, and the ark of thy strength.

Let thy priests be clothed with righteousness ; and let thy saints shout for joy.

The Lord hath chosen Zion : he hath desired it for his habitation.

This is my rest for ever : here will I dwell ; for I have desired it.

I will abundantly bless her provision : I will satisfy her poor with bread.

I will also clothe her priests with salvation, and her saints shall shout aloud for joy.

There will I make the horn of David to bud : I have ordained a lamp for mine anointed.

His enemies will I clothe with shame : but upon himself shall his crown flourish.

JOEL 2 : 15—18, 32.

BLOW the trumpet in Zion, sanctify a fast, call a solemn assembly :

Gather the people, sanctify the congregation.

Let the priests, the ministers of the Lord, weep between the porch and the altar,

And let them say, Spare thy people, O Lord, and give not thy heritage to reproach :

Then will the Lord be jealous for his land, and pity his people.

Yea, the Lord will answer, and it shall come to pass that whosoever shall call on the name of the Lord shall be delivered.

For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said.

MICAH 4 : 1—3.

BUT in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills ; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off ; and they shall beat their swords into ploughshares, and their spears into pruning-hooks : nation shall not lift up sword against nation, neither shall they learn war any more.

O house of Jacob ! come ye, and let us walk in the light of the Lord,

HOLY, holy, holy is the Lord ; holy Lord God of Sabaoth!

Exalt the Lord our God, for he is holy ; O worship the Lord, for he is holy ; holy, holy, holy is the Lord ; holy Lord God of Sabaoth ! Exalt him, and glorify him evermore ; holy, holy, holy is the Lord.

HABAKKUK 2 : 20.

THE Lord is in his holy temple : let all the earth keep silence before him.

REVELATION 4 : 8, 11. 5 : 10, 13.

HOLY, holy, holy, Lord God Almighty, which was, and is, and is to come.

Thou art worthy, O Lord, to receive glory, and honor, and power ;

For thou hast created all things, and for thy pleasure they are and were created.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

JOHN 1 : 29.

BEHOLD the Lamb of God ! which taketh away the sin of the world.

ISAIAH 53 : 3—6.

HE is despised and rejected of men ; a man of sorrows and acquainted with grief :

And we hid as it were our faces from him ; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows :

Yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities.

The chastisement of our peace was upon him; and with his stripes we are healed.

All we, like sheep, have gone astray; we have turned every one to his own way.

And the Lord hath laid on him the iniquity of us all.

GLORIA IN EXCELSIS.

GLORY be to God on high, and on earth peace, good will towards men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy: thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

BENEDICTUS. LUKE 1: 68—71.

BLESSED be the Lord God of Israel; for he hath visited and redeemed his people.

And raised up a mighty salvation for us, in the house of his servant David;

As he spake by the mouth of his holy prophets, which have been since the world began;

That we should be saved from our enemies, and from the hand of all that hate us.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

LUKE 2 : 14.

GLORY to God in the highest, and on earth peace, good will to men.

REVELATION 7 : 10—12.

SALVATION to our God, who sitteth upon the throne, and unto the Lamb. Amen.

Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might,

Be unto our God for ever, and ever. Amen.

PSALM 117.

O PRAISE the Lord, all ye nations ; praise him, all ye people.

For his merciful kindness is great toward us : and the truth of the Lord endureth for ever. Praise ye the Lord.

O SING to Jehovah, and magnify his name, ascribe salvation unto our God. Amen.

God is our Saviour and King ; give him praise, and glory, and honor for ever : Praise ye the Lord.

LUKE 15 : 19.

I WILL arise, and go to my Father, and will say unto him, " Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son."

ISAIAH 55: 7.

LET the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

EZEKIEL 33: 11.

AS I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel.

PSALM 119: 41.

LET thy mercies come unto me, O Lord; even thy salvation, according to thy word.

JEREMIAH 29: 13.

AND ye shall seek me, and find me, when ye shall search for me with all your heart, saith the Lord.

PSALM 37: 10, 11, 18.

FOR yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

The Lord knoweth the days of the upright: and their inheritance shall be for ever.

ISAIAH 3: 10, 11.

SAY ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

Wo unto the wicked! it shall be ill with him; for the reward of his hands shall be given him.

ZECHARIAH 9: 12.

TURN ye to the strong hold, ye prisoners of hope.

PSALM 119: 176, 132.

I HAVE gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments:

Look thou upon me, O God, and be merciful unto me, as thou usest to do unto those that love thy name.

PSALM 119: 165. ISAIAH 57: 21.

GREAT peace have they who love thy law, and nothing shall offend them.

But there is no peace, saith my God, to the wicked.

PSALM 143: 2.

ENTER not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified.

PSALM 85: 7.

SHOW us thy mercy, O Lord, and grant us thy salvation.

MATTHEW 11: 28.

COME unto me, all ye that labor and are heavy laden, and I will give you rest.

REVELATION 22: 17.

AND the Spirit and the bride say, Come; and let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely.

HOSEA 6: 1—3.

COME, and let us return unto the Lord: for he hath torn, and he will heal us:

He hath smitten, and he will bind us up.

After two days he will revive us :

In the third day he will raise us up, and we shall live in his sight.

Then shall we know, if we follow on to know the Lord :

His going forth is prepared as the morning : and he will come unto us as the rain : as the latter and former rain unto the earth.

REVELATION 7 : 12.

AMEN : Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be to our God for ever and ever. Amen.

PSALM 106 : 48.

BLESSED be the Lord God of Israel, from everlasting to everlasting :

And let all the people say, Amen.

GLORIA PATRI.

GLORY be to the Father, and to the Son, and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be, world without end.

TE DEUM LAUDAMUS.

WE praise thee, O God ; we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all angels cry aloud ; the heavens and all the powers therein.

To thee, cherubim and seraphim continually do cry,

Holy, holy, holy, Lord God of Sabaoth.

Heaven and earth are full of the majesty of thy glory.

The glorious company of the apostles praise thee.

The goodly fellowship of the prophets praise thee.

The noble army of martyrs praise thee.

The holy church, throughout all the world, doth acknowledge thee,

The Father of an infinite majesty ;

Thine adorable, true, and only Son ;

Also the Holy Ghost, the Comforter.

Thou art the King of glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a virgin.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints, in glory everlasting.

O Lord, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee ;

And we worship thy name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be upon us ; as our trust is in thee.

O Lord, in thee have I trusted ; let me never be confounded.

THE LORD'S PRAYER.

OUR Father, who art in heaven, hallowed be thy name : thy kingdom come ; thy will be done on earth as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive those who trespass against us ; and lead us not into temptation ; but deliver us from evil ; for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE COMMANDMENTS.—EXODUS 20 : 2—17.

GOD spake these words, and said, I am the Lord thy God : Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them : for I the Lord thy God am a jealous God ; and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me ; and show mercy unto thousands of them that love me, and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath day. Six days shalt thou labor, and do all thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work ; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, and hallowed it : wherefore the Lord blessed the Sabbath day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

Honor thy father and thy mother ; that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not bear false witness against thy neighbor.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

MATTHEW 22 : 37—39.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment. And the second is like unto it: thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

BAPTISM.

Private Baptism is not generally practised in our churches. We agree with the divines of Leyden, who condemn it as a disorder. The communion which we maintain with the universal church in this sacrament cannot be regularly expressed but in an assembly of some visible particular church. And since, as Chrysostom says, *the keys of the Sacraments are delivered unto the Church*, a pastor therefore should make his dispensation of baptism in some church; and as the sacraments are not only symbols of grace exhibited unto us, but also professions of our faith before the world, Baptism should have an open and public celebration. The Ethiopian treasurer and the jailor were indeed more privately baptized; but it was by extraordinary officers, and before churches were yet gathered in the neighborhood. If, indeed, as churches, we owe special duties to the baptized, we think it reason that we should see the baptism. — *Ratio Disciplina*, p. 73.

Children are presented for baptism in this church on the Sabbath morning following each communion season. A paper, containing the name of the child and of the parents, and also the date of its birth, should be handed to the minister at some convenient time the week before.

The ordinance is administered immediately after the introductory morning services.

Precise uniformity has never prevailed in our churches, in the services accompanying this rite; it being an acknowledged principle that every particular church is a complete body in itself, and has authority to regulate its own services; and that some variety in forms and usages may exist without any just offence.

THE ADMINISTRATION OF BAPTISM.

SELECTIONS FOR BAPTISMAL OCCASIONS.

PSALM CXXVII.

EXCEPT the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.

It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep.

Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

As arrows are in the hand of a mighty man; so are children of the youth.

Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate.

PSALM CXXVIII.

BLESSED is every one that feareth the Lord; that walketh in his ways.

For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee.

Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive-plants round about thy table.

Behold, that thus shall the man be blessed that feareth the Lord.

The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life:

Yea, thou shalt see thy children's children, and peace upon Israel.

GEN. 17 : 9—13. ROM. 4 : 11—16. GAL. 3 : 9, 29.

AND God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee: Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

And Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

So then they which be of faith are blessed with faithful Abraham. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

ACTS 2: 38, 39.

THEN Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

ROMANS 11: 13—29.

FOR I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree? For I would not, brethren, that ye should be ignorant of this

mystery (lest ye should be wise in your own conceits), that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved : as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes : but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance.

JOHN 3: 1—8.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews : The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh ; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth : so is every one that is born of the Spirit.

ISAIAH 44: 1—5. EZEKIEL 36: 25—27.

YET now hear, O Jacob, my servant ; and Israel whom I have chosen : Thus saith the Lord that made thee, and formed thee from the womb, which will help thee ; Fear not, O Jacob, my servant ; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and

floods upon the dry ground : I will pour my Spirit upon thy seed, and my blessing upon thine offspring : and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's ; and another shall call himself by the name of Jacob ; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.

Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

LUKE 3: 16. MATTHEW 28: 18—20.

JOHN answered, saying unto them all, I indeed baptize you with water ; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose : he shall baptize you with the Holy Ghost, and with fire .

And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and lo, I am with you always, even unto the end of the world. Amen.

ISAIAH 40: 9—11. JOHN 10: 14—16.

O ZION, that bringest good tidings, get thee up into the high mountain : O Jerusalem, that bringest good tidings, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, Behold your God ! Behold the Lord God will come with strong hand, and his arm shall rule for him : behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd ; he shall

gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

I am the good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

After reading one or more of the above passages, and prayer, the minister invites the parents to present themselves with the child. Then coming to the font, he says:

AND they brought young children to him, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.—MARK 10: 13—16.

Then the minister, addressing himself to the parents, says,

Thus encouraged, you bring *this child** to be solemnly entered into the covenant of grace by baptism, which holy sacrament now takes the place of the ancient bloody rite of circumcision. As this ceremony is to be observed, heartily, sincerely, and as an act of religious faith and love, I ask you, therefore, before God and in the presence of these witnesses,

Do you present and give up *this child* unto God, the Father, Son, and Holy Ghost, to be baptized in the faith, and engaged in the covenant of God professed by this church?

* Child or children.

Do you solemnly promise, in the presence of God, that by the grace of Christ you will discharge your covenant and duty towards your child, so as to bring *him* up in the nurture and admonition of the Lord, teaching and commanding *him* to keep the way of God, that *he* may be able,—through the grace of Christ,—to make a personal profession of *his* faith, and to own the covenant *himself* in due time?

Here a brief prayer is offered, after which the ordinance of baptism is administered. The minister then says :

YOU have now made a voluntary dedication of this your *child* to God in Christ ; and have solemnly engaged so to train him, that from a child he may know the HOLY SCRIPTURES, which are able to make him wise unto salvation through faith which is in Christ Jesus. I seriously and earnestly charge you, as you would secure the blessings of the covenant for your household, that you REMEMBER the promises this day made in the presence of many witnesses. The words that God hath commanded you, these you shall *teach diligently unto your children ; you shall talk of them when you sit in the house, and when you walk by the way, and when you lie down, and when you rise up.* And because children are more ready to be influenced by our examples than by our precepts, take heed that you show them the copy of a holy life in your own conversation. Thus Abraham, the father of the faithful, entered into covenant with God for himself and his seed after him ; and *commanded his children and his household to keep the way of the Lord.* Thus Joshua resolved : *As for me and my house, we will serve the Lord.*

A hymn is then sung, and the service is concluded with the following

BENEDICTION.

THE grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

BAPTISMAL HYMNS.

HYMN I. 7s. *Administration.*

- 1 SAVIOUR, Father, Brother, Friend,
Every tender name in one,
Holy Jesus,—now descend,
Perfect what thou hast begun :
Whom we now devote to God,
At the parents' hands receive ;
With the purifying flood
Now the Holy Spirit give.
- 2 We on this dear infant's head
Pour, in faith, the crystal stream :
On the rite thy blessing shed,
With thy blood the soul redeem :
Seal the grace upon the heart
By baptismal water shown ;
We the symbol but impart,
Saving grace is thine alone.

HYMN II. L. M. *Institution.*—Matt. 28: 18—20.

- 1 Devoting now this little one
To God the Father, God the Son,
And God the Spirit,—we proclaim
Our faith in this eternal Name.
- 2 We own thy just authority,
Jesus, and yield this child to thee ;
Light with thy written word bestow,
That we thy mind and will may know.
- 3 These parents guide by thy command,
With tender heart, with skilful hand,
This dedicated babe to rear,
And train their children, in thy fear.
- 4 We on thy gracious word depend,—
“ Lo, I am with you to the end ; ”
This rite the promise speaks again,
And all our hearts reply, Amen.

HYMN III. L. M. *Invitation.*

- 1 When infants were from Christ withheld,
A holy anger veiled his brow ;
His love to children thus revealed,
By faith we bring them to him now.
- 2 He took them in his arms,—he laid
His hands upon the babes, and blessed ;
And O upon this infant's head
May the same benediction rest !
- 3 And while 'tis written in that day
Such favor was bestowed on some,
Who now these little ones shall stay !
It is the Master bids them come.

HYMN IV. P. M. *The right of children.* Acts 2 : 29.

- 1 "The promise is to you,
And to your children too,"
(We hear th' inspired apostle say)
"And 'tis to them that are
Gentiles, as yet afar,
Who shall the gospel call obey."
- 2 We for *our* offspring claim,
A right, in Jesus' name,
To share the privilege divine :
Come, Holy Spirit, now
Thine influence bestow,
To bless this babe, and make *him* thine.

HYMN V. L. M. *Circumcision and Baptism.*

- 1 When Abraham was called by name,
God did the promised Seed reveal
Ages before Messiah came,
And circumcision was the seal.
- 2 The patriarch the world believed,
And hailed the covenant divine ;
Himself, his sons, his house received
Alike the sacramental sign.

- 3 This rite was typical of grace,
Which can alone the heart renew ;
And yet it did not only pass
On Abraham, but Isaac too.
- 4 But when at length Messiah came,
In a new sign the first was lost ;
We are baptized into the name
Of Father, Son and Holy Ghost.

HYMN VI. L. M. *Modes of Baptism.*

- 1 Buried with Jesus in the grave,
Or in the earth as seed is sown,
Some sink beneath the parting wave,
And rise, their risen Lord to own.
- 2 We, too, the Master's will obey,
Though in another form it be ;
As Israel sprinkled with the spray,
Baptized to Moses in the sea.
- 3 A symbol of the Saviour's death
The sprinkling blood hath ever been ;
"Pure water on you, too," he saith,
"I'll sprinkle, and ye shall be clean."
- 4 The outward rite in different ways
Obediently may be applied ;
But 't is the Holy Spirit's grace
Regenerates, and nought beside.

HYMN VII. C. M. *Households Baptized.*

- 1 When Lydia's heart was melted down,
By holy influence moved,
Her household were baptized,—to own
That Saviour whom she loved.
- 2 Thus the Philippian jailor's vows,
So much the faith he prized,
Were ratified on all his house ;
All were with him baptized.
- 3 The house of Stephanas from Paul
Received the rite divine ;

Thus, when the head believed, on all
Was passed the sacred sign.

- 4 These objects of our dearest care,
Lord, we present *them* too,
And ask this privilege to share
With Gentile and with Jew.

HYMN VIII. L. M. *Different Baptisms.*

- 1 His coming may the Lord make known
And every waiting soul inspire ;
Baptize with water not alone,
But with the Holy Ghost and fire.
- 2 If called the Saviour's cup to share,
Baptized with sufferings, as he said,
With holy courage may we dare
To be baptized for the dead.
- 3 By baptism buried into death,
With him, our Lord, who died to save ;
We rise, too, quickened by the faith
Of Him who raised him from the grave.
- 4 One faith, one baptism, and one Lord,
We hold in fellowship of love ;
O may one Spirit, by his word,
Conduct us to one home above.

HYMN IX. C. M. *Family Hymn.*

- 1 Happy the Christian family
Where love and joy abound ;
It rises like a lofty tree,
With living foliage crowned.
- 2 With verdant leaf, with towering head,
The parent stem shall grow ;
His branches all around him spread,
His root deep-fixed below.
- 3 No blight shall hurt the tender shoot,
Nor wasting drought destroy ;
No secret worm shall nip the root
Or blossom of his joy.

- 4 From day to day, from year to year,
The stately tree shall rise ;
Till gathered from this earthly sphere,
And planted in the skies.
- 5 There, with its tendrils winding round,
Th' eternal plant shall thrive ;
Nor age, nor death, shall curse that ground
While God himself shall live.
- 6 Meanwhile, in this accepted hour,
May Jesus from above,
Through his own institution, shower
The Spirit of his love.

HYMN X. L. M. *Family Hymn.*

- 1 United prayers ascend to thee,
Eternal Parent of mankind ;
Smile on this waiting family ;
Thy face they seek, and let them find.
- 2 The father of the household bless,
The priest, the patriarch, let him move ;
That all his family may trace
In him thy law, in lines of love.
- 3 Regard the mother's anxious tears,
Her heart's desire, her earnest prayers ;
And while her infant charge she rears,
Crown with success her pious cares.
- 4 Let the dear pledges of their love
Like olive plants around them grow ;
Thy present grace, and joys above,
Upon their little ones bestow.
- 5 Receive at their believing hand
The babe whom they devote as thine,
Obedient to their Lord's command,
And seal with power the rite divine.
- 6 To every member of their house
Thy grace impart, thy love extend ;
Grant every good that time allows,
With heavenly joys that never end.

THE LORD'S SUPPER.

THE churches of New England will not be censured for the novelty of their discipline, in their endeavor to have their communion as it was in Justin Martyr's time, when the Supper was administered unto no man, but one who believed the doctrines of Christianity, and lived according to the laws of our Saviour. They consider baptism as a sacrament of entrance and reception into the church; but the supper, they regard as a sacrament of continuance in the church, or a confirmation of the reception made before; and generally concur in the principle, that nothing short of a probable and credible profession of a justifying faith qualifies for this latter ordinance, where the benefits of that faith are sealed unto us. Accordingly, the usages of our churches may be reported in the words used by Origen concerning the primitive: "After those that are converted make such proficiency, that they appear to be sanctified by the divine word, and unto the utmost of their power live in a better manner, then at length we call them to our Mysteries." Or in those words with which that father vindicates those churches from the reproaches of Celsus, as to the qualification of their communicants:—"The Christians do exquisitely search the souls of their hearers, in order to their admission to full communion."

The *Discipline* of the churches indeed charitably provides, "that the weakest measure of faith is to be accepted; and that such tenderness and charity is to be used, as that the weakest Christian, if sincere, may not be excluded, or discouraged. The Lord Jesus would not quench the smoking flax, nor break the bruised reed, but gather the tender lambs in his arms, and carry them gently in his bosom.

It has ever been the design of our churches to make the *terms of communion* run as parallel as may be with the *terms of salvation*;—to exclude none from their fellowship who have truly their fellowship with the Father, and with his Son Jesus Christ,—and to receive all that our Saviour will receive unto the glory of God. If any churches insist on any little *modalities* in their admission, they are all with an eye to the necessary qualifications of the most substantial piety; and it is to be hoped, they will be softened and ordered, and on occasions varied accordingly.

A charitable consideration of nothing but piety in admitting to evangelical privileges, is a glory that the churches of New England would lay claim unto.—*Ratio Disciplina*, pp. 81—85.

THE LORD'S SUPPER.

EXAMINATION OF CANDIDATES.

WHEN a candidate for the communion presents himself for examination before this church or its officers, he will be expected to give a serious and sensible answer to *some such* Questions as the following :

Did you receive a religious education in your younger years ?

Have you been thoroughly convinced of the miserable condition into which you are fallen by your departure from God ?

What has been your course, whither your flight for help, under these awakenings ?

What are the blessings for which you repair to the glorious SAVIOUR of men ?

Which way do you hope to be justified before the holy God ?

What is the sanctity, the purity, the piety, which will always be the character of the justified believer ?

Is every sin grievous and odious to you ?

Is there no known sin in which you indulge yourself ?

Do you endeavor daily to show forth a respect unto all God's commandments ?

Can you remember any special word of God, by which you have been sensibly quickened in living to him ?

What doth the LORD'S SUPPER signify and seal ?

What is required to make fit and worthy communicants of the LORD'S SUPPER?

What are the considerations that now move you to ask an admission to the TABLE of the LORD?

FORM OF ADMISSION.

The candidate having taken his place before the Communion Table, the minister offers up a brief prayer, after which he says :

DEARLY BELOVED,

You have presented *yourself* before God and this assembly, to confess your religious faith, and enter publicly into solemn covenant with God and his church. *With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*

You will first attend to the

CONFESSION OF FAITH.

You believe that there is but one GOD, the FATHER, SON, and HOLY GHOST; a Being of perfect and adorable attributes, the Creator, Preserver, and Governor of the universe.

You believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and are the only perfect rule of faith and practice.

You believe that man was originally holy; that he sinned and fell from that state; that, in consequence of the fall, all mankind, in their natural state, are sinners and destitute of holiness; that Jesus Christ, by his sufferings and death, has made an atonement sufficient for the redemption of all mankind;

that pardon and eternal life are sincerely offered to all, upon condition of repentance and faith in Christ, and that there is salvation in no other way ; that mankind do of their own accord refuse to comply with these terms of mercy, and continue alienated from God, until their hearts, renewed by the influences of the Holy Spirit, are freely given to the Saviour ; and that God from eternity purposed to secure the repentance and final salvation of a great multitude whom no man can number.

You do also believe in the resurrection of the dead, and a day of judgment, when every one must give to Christ an account of the deeds done in the body ; that the righteous will then enter into life, and the wicked will go away into punishment, both of which will be without end.

Moreover, you believe that in this world the Lord Jesus Christ has a visible church, the terms of admission to which are a public profession of faith in Christ, sustained by credible evidence ; that Baptism and the Lord's Supper are ordinances to be observed in the church to the end of the world ; that none but the members of the visible church, in regular standing, have a right to partake of the Lord's Supper ; and that only they and their households are proper subjects for the ordinance of Baptism.

All these things you truly profess and heartily believe ?

Here the ordinance of baptism is to be administered, unless the candidate was baptized in infancy.

THE MINISTER THEN SAYS :

You will now enter into covenant with God and with this church.

THE COVENANT.

In the presence of God, and before his holy angels and this assembly, you do now profess to give up *yourself* to God, Father, Son, and Holy Ghost, in an everlasting covenant, solemnly avouching him to be your God, cheerfully consecrating all your powers and faculties to his service and glory, and promising to love and obey him for ever. *This do you promise?*

You also promise to walk with this church of Christ in a due submission to, and attendance upon, all the orders and ordinances of the gospel. More particularly, you promise that you will strive earnestly for its peace, edification and purity, cherish a lively interest in its concerns, conscientiously devote your gifts, graces, and abilities, in an orderly and modest way, to its service, cordially submit to its rules of government and discipline, and aim to adorn your profession by a holy, blameless and fruitful life. *This do you promise?*

[*Here the members of the church rise.*]

In consequence of these professions and promises, we affectionately receive you to our communion, and in the name of Christ declare you entitled to all its privileges. We welcome you to this fellowship with us in the blessings of the gospel, and on our part pledge you our confidence, sympathy and prayers. We will henceforth regard you as brought up with us in the fellowship of the saints. We will watch over you, not for your halting, but for your edification. We will counsel, reprove, comfort and exhort you, as your circumstances and our acquaintance with them shall require.

And now, beloved, you are no more a *stranger* and *foreigner*, but a *fellow-citizen* of the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In him, may this building, fitly framed together, grow into an holy temple in the Lord; and in it, may you be builded for a habitation of God, through the Spirit. Amen.

THE ADMINISTRATION OF THE LORD'S SUPPER.

The Supper is celebrated at the close of the usual afternoon exercises,—which on that occasion are made preparatory to the solemn service. The rest of the assembly being dismissed, the communicants now seat themselves together in the body of the house. The minister descends from the pulpit to the Table, which stands already furnished with the sacred elements, and begins the service with addressing a few words to the communicants.

Then he reads the words of the institution, saying :

Our Lord Jesus Christ, the same night in which he was betrayed, took bread ; and when he had given thanks, he brake it, and gave it unto his disciples, saying, Take, eat ; this is my body which is given for you : do this in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye as oft as ye drink it, in remembrance of me ; for as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—1 Cor. 11: 23—26.

The minister then takes the bread, and says :

Our Lord Jesus, before breaking the bread, gave thanks. Let us also, through faith in his merits and mediation, bless God and give thanks.

Here the minister offers up a brief prayer ; after which he takes the bread, and breaks it in the sight of the communicants, saying:

The bread which we break, is the communion of the body of Christ.

Scripture sentences (one or more) to be read or repeated while breaking the bread.

COME unto me, all ye that labor, and are heavy laden, and I will give you rest.—Matt. 11: 28.

God sent not his Son into the world to condemn the world, but that the world through him might be saved.—John 3: 17.

Christ our passover is sacrificed for us.—1 Cor. 5: 7.

He was oppressed, and he was afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.—Is. 53: 7.

Behold the Lamb of God, which taketh away the sin of the world!—John 1: 29.

Once in the end of the world hath Christ appeared to put away sin by the sacrifice of himself.—Heb. 9: 26.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have eternal life.—John 3: 16.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 Tim. 1: 15.

Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 13.

Being justified freely by his grace, through the redemption that is in Christ Jesus. Whom God has set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.—Rom. 3: 24, 25.

For scarcely for a righteous man will one die: yet, peradventure, for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.—Rom. 5: 7, 8.

If any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.—1 John 2: 1, 2.

God was, in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.—2 Cor. 5: 19.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.—Rom. 8: 1.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 Jn. 4: 10.

Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. 8: 9.

He was despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him: and with his stripes we are healed.—Is. 53: 3—5.

He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Titus 2: 14.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth upon a tree.—Gal. 3: 13.

Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.—Rom. 5: 20, 21.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—1 Cor. 2: 9.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, when he shall appear, we shall be like him; for we shall see him as he is.

1 John 3: 2.

But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.—Heb. 12: 22—24.

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also.—John 14: 2, 3.

What are these which are arrayed in white robes? and whence come they? These are they which came out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.—Rev. 7: 13—15.

He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels.—Rev. 3: 5.

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.—Rev. 2: 11.

He that testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.—Rev. 22: 20.

When the bread is broken into convenient parcels, the minister presents it to the communicants, first taking it himself as one of them, after he has said to this effect:

Take, eat ye; this is the body of Christ, which is broken for you; do this in remembrance of him.

When all have received the bread, the minister pours out the wine, saying:

The cup of blessing, which we bless, is the communion of the blood of Christ.

He then offers another brief prayer; after which he delivers the cup, first drinking of it himself, when he has said:

This cup is the new testament in Christ's blood, which is shed for you for the remission of sins; drink ye all of it in remembrance of him.

When all have received the bread and wine, the minister offers a third prayer, and (if there be time) adds a short exhortation.

Then a hymn is sung; after which a collection is taken to defray the charges of the eucharist, and to relieve such members as may be in want.

Scripture sentences, which may be said (one or more) at the collection.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Matt. 5: 16.

He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.—2 Cor. 9: 6, 7.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

Gal. 6: 10.

To do good, and to communicate, forget not: for with such sacrifices God is well pleased.—Heb. 13: 16.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy ; that they do good, that they be rich in good works, ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.—1 Tim. 6 : 17—19.

God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister.—Heb. 6 : 10.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ?—1 John 3 : 17.

He that hath pity upon the poor, lendeth unto the Lord ; and that which he hath given will he pay him again.

Prov. 19 : 17.

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.—Ps. 41: 1.

The service is concluded with this or the like

BENEDICTION.

Now the God of peace, that brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

THE PASTORAL CARE EXERCISED IN THE MORE PRIVATE SERVICES.

CATECHISING.

THE work of a catechist was often a distinct office in the churches. But it is reckoned incumbent for the most part upon every pastor in the churches of New England.

Formerly, there were several divines, in these churches, who, like Cyril, and some others of the fathers, composed and published catechisms of their own, which were designed more peculiarly for the edification of their own people.

By some of the pastors, the work of catechising has been done with a special aim and hope to attain the great and good preservative of the churches, which has of old been known by the name of Confirmation,—that is to say, when the children baptized in the churches come to be of age, the pastors send for them, and examine them discreetly, and faithfully, concerning their improvement in knowledge, and conversion to God, and resolutions for a life of piety, and inclinations to the remembering and renewing of their baptismal covenant. Those in whom there are found the agreeable symptoms of a regenerate mind, are advised immediately to apply themselves for a confirmation of their church-membership, in a full communion with the churches. Those who are found of a more discouraging and undesirable character, have suitable admonitions bestowed upon them. But other pastors have yet their own method.—*Ratio Disciplina*, pp. 103, 104.

A SHORT CATECHISM,

USED BY THE PASTOR IN INSTRUCTING THE YOUNG
PEOPLE OF HIS CHARGE.

Question. WHAT is naturally every man's chief desire?

Answer. To be happy.

Q. Which is the way to true happiness?

A. True religion.

Q. What is true religion?

A. The true and lively knowledge of the only true God, and of him whom he hath sent, Jesus Christ.

Q. Whence is this knowledge to be learned?

A. All the works of God declare his being, and his glory; but the clearer knowledge of himself, and his Son Jesus Christ, is to be learned from his own word, contained in the Holy Scriptures of the Old and New Testament.

Q. What do those Scriptures teach us concerning God?

A. That he is one infinite eternal Spirit, most wise, and holy, and just, and merciful, and the all-powerful Maker and Ruler of the world.

Q. What do they further teach of him?

A. That he is Three in One, and One in Three, the Father, the Son, and the Holy Ghost.

Q. What will the love of God effectually work in us?

A. It will cause us to believe in him, and to love him above all things, even above ourselves, to adore and worship him, to pray to him, and to praise him, and exalt him with

all our might, and to yield up ourselves to the obedience of all his commandments, as having both made us, and made himself known to us for that very end.

Rehearse the articles of our belief.

I believe, &c.

Rehearse the Ten Commandments of the law, which are the rules of our obedience, and so, the trial of our love.

A. God spake these words, I am the Lord thy God, &c.

Q. What is the summary our Saviour hath given us of this law?

A. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself.

Q. What is the effectual means of obtaining increase of faith and power to obey, and generally, all graces and blessings at the hand of God?

A. Prayer.

Rehearse that most excellent and perfect prayer that our Saviour hath taught us.

A. Our Father, which art in heaven, &c.

Q. In what estate was man created?

A. After the image of God in holiness and righteousness.

Q. Did he continue in that estate?

A. No. But by breaking the commandment which his Maker gave him, eating of the fruit of that tree which was forbidden him, he made himself and his whole posterity subject to sin and death.

Q. Hath God left man in this misery, without all means and hopes of recovery?

A. No. For he so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Q. What is then the great doctrine of the gospel?

A. That same coming of the Son of God in the flesh, and giving himself to the death of the cross, to take away the sin

of the world, and his rising again from the dead, and ascending into glory.

Q. What doth that gospel mainly teach and really persuade all the followers of it to do?

A. It teacheth them to deny ungodliness and worldly lusts, and to live soberly, and righteously, and godly in this present world.

Q. How hath our Lord Jesus himself expressed the great and necessary duty of all his disciples?

A. That they deny themselves, and take up their cross, and follow him.

Rehearse then some of the chief points wherein we are to follow our Lord Jesus Christ.

A. 1. To surrender ourselves wholly to our heavenly Father, and his good pleasure in all things, even in the sharpest afflictions and sufferings: and not at all to do our own will, or design our own praise or advantage, but in all things to do his will and intend his glory.

2. To be spotless, and chaste, and holy, in our whole conversation.

Add a third.

3. To be meek and lowly, not to slander or reproach, to mock or despise any; and if any do so to us, to bear it patiently, yea to rejoice in it.

A fourth.

4. Unfeignedly to love our Christian brethren, and to be kindly affected towards all men, even to our enemies, forgiving them, yea, and praying for them, and returning them good for evil; to comfort the afflicted, and relieve the poor, and to do good to all, as we are able.

Q. Is it necessary that all Christians live according to these rules?

A. So absolutely necessary, that they who do not so in some good measure, whatsoever they profess, do not really believe in Jesus Christ, nor have any portion in him.

Q. What visible seals hath our Saviour annexed to that gospel, to confirm our faith, and to convey the grace of it to us ?

A. The two Sacraments of the New Testament, Baptism and the Lord's Supper.

Q. What doth Baptism signify and seal ?

A. Our washing from sin, and our new birth in Jesus Christ.

Q. What doth the Lord's Supper signify and seal ?

A. Our spiritual nourishment and growth in him, and transforming us more and more into his likeness, by commemorating his death, and feeding on his body and blood, under the figures of bread and wine.

Q. What is required to make fit and worthy communicants of the Lord's Supper ?

A. Faith in our Lord Jesus Christ, and repentance towards God, and charity towards all men.

Q. What is faith in our Lord Jesus ?

A. It is the grace by which we both believe his whole doctrine, and trust in him as the Redeemer and Saviour of the world, and entirely deliver up ourselves to him, to be taught, and saved, and ruled by him, as our Prophet, Priest, and King.

Q. What is repentance ?

A. It is a godly sorrow for sin, and a hearty and real turning from all sin unto God.

Q. What is the final portion of unbelieving and unrepentant sinners ?

A. The everlasting torments of devils.

Q. What is the final portion of them who truly repent, and believe and obey the gospel ?

A. The blessed life of angels, in the vision of God for ever.

MATRIMONY.

THE SOLEMNIZATION OF MATRIMONY.

When the persons to be married are assembled with their friends, the minister addresses them thus :

DEARLY BELOVED,

We are gathered together here in the sight of God, and in the presence of these witnesses, to join together this man and this woman, in matrimony ; which is an honorable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his church ; which estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee : and is commended of the apostle Paul to be honorable among all men ; and therefore is not by any to be entered into unadvisedly or lightly, but reverently, discreetly, soberly and in the fear of God ; duly considering, that matrimony was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into this honorable estate these two persons present come now to be joined.

I take you all, who are met here to witness, that there is brought no lawful impediment.

If no impediment is alleged, the minister proceeds to pray. The prayer being finished, he says to the couple before him :—

You are now to attend to the covenant of your marriage. Give therefore your hands, with your hearts, to one another.

Hereupon they join hands together, and the minister speaks first to the bridegroom to this effect :

N., Do you acknowledge, before God and this company, that you now take to your wedded wife, N., here present, promising to be a loving and faithful husband unto her, so long as you both shall live?

And then to the bride :

N., Do you acknowledge, before God and this company, that you now take to your wedded husband, N., here present, promising to be a loving, obedient, and faithful wife unto him, so long as you both shall live?

A consent to this covenant being some way signified, the minister adds :

I then declare you to be married, according to the laws of God, and of this commonwealth.

Those whom God hath joined together, let no man put asunder.

Walter E. Gage -

The minister now offers up a brief prayer, after which he says :

HEAR what the Holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

Husbands love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word ; that he might present to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish. So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife, even as himself.—Eph. 5: 25.

Wives submit yourselves unto your husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

Eph. 5: 22.

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.—1 Pet. 3: 1.

NUPTIAL BENEDICTION.

Almighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage, pour upon you the riches of his grace, sanctify and bless you, that you may please him both in body and soul, and live here together as heirs of life everlasting. Amen.

VISITATION OF THE SICK.

FOR THE CONSOLATION OF SICK AND DYING BELIEVERS.

THE following passages of Scripture suggest instruction and comfort.

SIN AND DEATH.

WHEREFORE as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.—Rom. 5 : 12.

What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?—Ps. 89 : 48.

The living know that they shall die: but the dead know not any thing, neither have they any more a reward ; for the memory of them is forgotten.—Eccl. 9 : 5.

For here we have no continuing city, but we seek one to come.—Heb. 13 : 14.

It is appointed unto men once to die, but after this the judgment.—Heb. 9 : 27.

My days are swifter than a post: they flee away, they see no good.—Job 9 : 25.

Lord, make me to know mine end, and the measure of my days, what it is ; that I may know how frail I am. Behold, thou hast made my days as an handbreath ; and mine age is as nothing before thee : verily, every man at his best state is altogether vanity. Surely every man walketh in a vain shew : surely they are disquieted in vain : he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? my hope is in thee.—Ps. 39 : 4—7.

Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth.—Ps. 31: 5.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.—Acts 7: 59.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.—Heb. 11: 13.

If a man die shall he live again? all the days of my appointed time will I wait, till my change come.—Job 14: 14.

JUSTIFICATION OF BELIEVERS IN CHRIST.

BEING justified freely by his grace, through the redemption that is in Christ Jesus. Therefore we conclude, that a man is justified by faith without the deeds of the law. Seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith.—Rom. 3: 24, 28, 30.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—Acts 10: 43.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.—Rom. 5: 1.

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.—Rom. 8: 1.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.—Gal. 3: 13.

Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.—Heb. 2: 17, 18.

If by one man's offence death reigned by one ; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.—Rom. 5: 17.

For he hath made him to be sin for us, who knew no sin ; that we might be made the righteousness of God in him.

2 Cor. 5: 21.

For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—2 Tim. 1: 12.

Though he slay me, yet will I trust in him.—Job 13: 15.

DEATH DESIRABLE TO A BELIEVER.

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.—2 Cor. 5: 1, 2.

Now we see through a glass darkly ; but then face to face : now I know in part ; but then shall I know even as also I am known.—1 Cor. 13: 12.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.—1 Cor. 2: 9.

As for me, I will behold thy face in righteousness : I shall be satisfied, when I awake, with thy likeness.—Ps. 17: 15.

In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself ; that where I am, there ye may be also.—John 14: 2, 3.

And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof.—Rev. 21: 23.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.—John 5 : 24.

Rejoice, inasmuch as ye are partakers of Christ's sufferings ; that when his glory shall be revealed, ye may be glad also with exceeding joy.—1 Pet. 4 : 13.

Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.—Heb. 13 : 12.

Even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps.—1 Pet. 2 : 21.

Be ye also patient ; stablish your hearts : for the coming of the Lord draweth nigh. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful, and of tender mercy.—James 5 : 8, 11.

Blessed is the man that endureth temptation : for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.—James 1 : 12.

Cast all your care upon him, for he careth for you.

1 Pet. 5 : 7.

In God, the fatherless findeth mercy.—Hos. 14 : 3.

Leave thy fatherless children, I will preserve them alive ; and let thy widows trust in me—Jer. 49 : 11.

WATCH AND PRAY.

THE end of all things is at hand : be ye therefore sober, and watch unto prayer.—1 Pet. 4 : 7.

Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 25 : 13.

Blessed is that servant, whom his lord when he cometh shall find so doing.—Luke 12 : 43.

RESURRECTION AND GLORY.

Marvel not at this ; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.—John 5: 28, 29.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.—1 Thess. 4: 13, 14.

Jesus saith unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day.—John 11: 23, 24.

Yet a little while, and the world seeth me no more ; but ye see me : because I live, ye shall live also.—John 14: 19.

Father, I will that they also whom thou hast given me be with me where I am : that they may behold my glory which thou hast given me : for thou lovedst me before the foundation of the world.—John 17: 24.

He which testifieth these things saith, Surely I come quickly : Amen. Even so, come, Lord Jesus.—Rev. 22: 20.

FUNERAL SERVICE.

Portions of Scripture proper to be read on Funeral Occasions.

MAN that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down : he fleeth also as a shadow, and continueth not.—Job 14 : 1, 2.

WHAT man is he that liveth and shall not see death ? Who shall deliver his soul from the grave ?

Thou turnest man to destruction ; and sayest, Return, ye children of men. Thou carriest them away as with a flood ; they are as a sleep : in the morning they are like grass that groweth up ; in the evening it is cut down, and withereth.

One generation passeth away, and another generation cometh.

There is no man that hath power over the spirit to retain the spirit ; neither hath he power in the day of death : and there is no discharge in that war.

When a few years are come, then shall we also go the way whence we shall not return.

The dust shall return to the earth, as it was, and the spirit shall return unto God who gave it.

Ps. 89: 48. 90: 3, 4, 5. Eccl. 1: 4. 8: 8. Job 16: 22. Eccl. 12: 7.

MAN dieth, and wasteth away : yea, man giveth up the ghost, and where is he ? As the waters fail from the sea, and the flood decayeth and drieth up : so man lieth down, and riseth not : till the heavens be no more, he shall not awake, nor be raised out of his sleep. Thou prevailest against him, and he passeth : thou changest his countenance, and sendest him away.—Job 14 : 10, 11, 12, 20.

WE brought nothing into this world, and it is certain that we can carry nothing out.

The Lord gave, and the Lord hath taken away : blessed be the name of the Lord.—1 Tim. 6 : 7. Job 1 : 21.

I AM the resurrection and the life : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth, and believeth in me, shall never die.—Jn. 11 : 25, 26.

WHATSOEVER thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest.—Eccl. 9 : 10.

He that is unjust, let him be unjust still : he that is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still. And behold, I come quickly ; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—Rev. 22 : 11—14.

Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.—Matt. 25 : 13.

PRECIOUS in the sight of the Lord is the death of his saints.—Ps. 116 : 15.

AND I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them.—Rev. 14 : 13.

PSALM XXXIX.

LORD, make me to know mine end, and the measure of my days, what it is ; that I may know how frail I am.

Behold, thou hast made my days as an handbreath ; and mine age is as nothing before thee : verily, every man at his best state is altogether vanity.

Surely every man walketh in a vain shew : surely they are disquieted in vain : he heapeth up riches, and knoweth not who shall gather them.

And now, Lord, what wait I for ? my hope is in thee.

Deliver me from all my transgressions : make me not the reproach of the foolish.

I was dumb, I opened not my mouth : because thou didst it.

Remove thy stroke away from me ; I am consumed by the blow of thine hand.

When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth : surely every man is vanity.

Hear my prayer, O Lord, and give ear unto my cry ; hold not thy peace at my tears : for I am a stranger with thee and a sojourner, as all my fathers were.

O spare me, that I may recover strength, before I go hence, and be no more.

PSALM XC.

LORD, thou hast been our dwelling-place in all generations.

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

Thou turnest man to destruction ; and sayest, Return, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

Thou carriest them away as with a flood, they are as a sleep ; in the morning they are like grass which groweth up.

In the morning it flourisheth and groweth up ; in the evening it is cut down and withereth.

For we are consumed by thine anger, and by thy wrath are we troubled.

Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.

For all our days are passed away in thy wrath: we spend our years, as a tale that is told.

The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away.

Who knoweth the power of thine anger? even according to thy fear so is thy wrath.

So teach us to number our days, that we may apply our hearts unto wisdom.

Return, O Lord, how long? and let it repent thee concerning thy servants.

O satisfy us early with thy mercy; that we may rejoice and be glad all our days.

Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil.

Let thy work appear unto thy servants, and thy glory unto their children.

And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM CIII. 13—22.

LIKE as a father pitieth his children, so the Lord pitieth them that fear him.

For he knoweth our frame; he remembereth that we are dust.

As for man, his days are as grass: as a flower of the field, so he flourisheth.

For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children ;

To such as keep his covenant, and to those that remember his commandments to do them.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him : for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons : for what son is he whom the father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ? For they verily for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous : nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the feeble hands which hang down, and the feeble knees.—Heb. 12 : 5—12.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the first-fruits ; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father ; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . But some man will say, How are

the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die : and that which thou sowest, thou sowest not that body that shall be, but bare grain ; it may chance of wheat or of some other grain : but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial : but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption : it is sown in dishonor, it is raised in glory : it is sown in weakness, it is raised in power : it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy : the second man is the Lord from heaven. As is the earth, such are they also that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God : neither doth corruption inherit incorruption. Behold I shew you a mystery ; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this

mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.—1 Cor. 15 : 20—58.

A hymn may be sung, either before or after the prayer.

DISMISSION.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

ARTICLES OF RELIGION.

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AN ABRIDGMENT OF THE "CONFESSION OF FAITH, OWNED AND CONSENTED  
UNTO BY THE ELDERS AND MESSENGERS OF THE CHURCHES ASSEMBLED  
AT BOSTON, MAY 12TH, 1630."  
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ARTICLE I.

OF THE BEING OF GOD.

THERE is one only living and true God, who is alone in and unto himself all-sufficient, the fountain of life and being, of whom and through whom are all things visible and invisible, to whom all intelligent creatures are bound to render supreme homage, love, and obedience.

Deut. 6 : 4.

1 Thess. 1 : 9.

Jer. 10 : 10.

Acts 17 : 24, 25.

Rom. 11 : 36.

1 Cor. 8 : 4, 6.

Gen. 1 : 1—27.

Col. 1 : 16, 17.

Heb. 1 : 2.

John 1 : 2, 3.

Job 26 : 13.

Job 33 : 4.

Rev. 5 : 11—14.

Rom. 11 : 36.

ARTICLE II.

OF THE HOLY SCRIPTURES.

Although the light of nature, and the works of creation and providence, do so far reveal the being and attributes of God, as to leave men inexcusable in their unbelief, yet it has pleased him to reveal himself, and to declare his will more fully and clearly, in the Scriptures of the Old and New Testament, which were written by divine inspiration, and are given to mankind by

God's authority, as a sufficient revelation of all things necessary to salvation, and the only perfect and infallible rule of faith and practice, by which all doctrines and commandments of men are to be tried, and all religious controversies are to be determined.

Rom. 1 : 19, 20.

Heb. 1 : 1, 2.

2 Pet 1 : 21.

1 Thess. 2 : 13.

2 Tim. 3 : 16, 17.

Rev. 22 : 18, 19.

Gal. 1 : 8.

Is. 8 : 20.

ARTICLE III.

OF THE DIVINE ATTRIBUTES.

God is a most pure and perfect spirit, self-existent, eternal, immutable, infinite and incomprehensible in holiness, wisdom, benevolence, and power ; the rewarder of them that diligently seek him ; long-suffering, abundant in goodness and truth ; ready to forgive, and plenteous in mercy to all that call upon him ; most just and righteous in all his counsels, works, commands and judgments.

John 4 : 24.

John 5 : 26.

Ps. 90 : 2.

James 1 : 17.

Job 11 : 7—9.

Ps. 114 : 3.

Is. 6 : 3.

Rom. 11 : 33.

1 John 4 : 8.

Gen. 17 : 1.

Heb. 11 : 6.

Exod. 34 : 6, 7.

Ps. 86 : 5.

Neh. 9 : 32, 33.

Is. 25 : 1.

Ps. 33 : 4.

Rom. 7 : 12.

Rev. 16 : 7.

Ps. 145 : 17.

ARTICLE IV.

OF THE TRINITY.

In the unity of the Godhead there are three persons, of one substance, power, and eternity ; the Father, Son, and Holy Ghost.

1 John 5 : 7.

Matt. 28 : 19.

John 1 : 1—3, 14, 18.

John 15 : 26.

2 Cor. 13 : 14.

ARTICLE V.

OF DIVINE PROVIDENCE.

God upholds, directs, disposes, and governs all creatures and things, from the greatest to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the glory of his wisdom, power, justice, goodness, and mercy.

Heb. 1: 3.

Dan. 4: 34, 35.

Ps. 135: 6.

Matt. 10: 29—31.

Prov. 15: 3.

2 Chron. 16: 9.

Acts 15: 18.

Eph. 1: 11.

Ps. 33: 11.

Eph. 3: 10.

Rom. 9: 17.

Ps. 145: 7.

ARTICLE VI.

OF THE CREATION AND FALL OF MAN.

God created the first parents of our race with rational and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image, and gave them a holy law with the promise of life to them, and in them to their posterity, upon condition of perfect and personal obedience; but they by voluntarily transgressing the divine command, in eating the forbidden fruit, fell from their state of original righteousness and communion with God, into a state of sin and death; in consequence of which, they being the root, and the public representatives of all mankind, their whole posterity are by nature alienated from God, entirely unholy and corrupt, inclined to evil, under the condemnation of the divine law, and subject to death, temporal and eternal.

Gen. 2: 7.

Eccl. 12: 7.

Matt. 10: 28.

Gen. 1: 26.

Eccl. 7: 29.

Gen. 2: 16, 17.

Rom. 2: 14, 15.

Gen. 3: 22.

Rom. 10: 5.

Gen. 2: 17.

Rom. 2: 15.

Gen. 3: 6, 11.

Gen. 3: 7, 8.

Rom. 3: 23.

Gen. 3: 17—19.

Acts 17: 26.

Rom. 8: 7.

Eph. 4: 18.

Col. 1: 21.

Gen. 6: 5.

Ps. 51: 1.

Job 15: 14.

Jer. 17: 9.

Gen. 8: 21.

Rom. 3: 10—12.

Rom. 7: 19.

Matt. 15: 19.

Gal. 3: 10.

John 3: 18.

Eph. 2: 3.

James 1: 14, 15.

1 Cor. 15: 21, 22.

Rom. 6: 23.

Rom. 5: 12—19.

Matt. 25: 41.

2 Thess. 1: 9.

ARTICLE VII.

OF THE REDEEMER.

The Son of God, the second person in the Trinity, in accordance with an eternal purpose of grace, freely undertook the work of redeeming and saving fallen men; and when the fulness of time was come, he took upon him man's nature, with all its essential properties and common infirmities, yet without sin, being born of the virgin Mary, by the power of the Holy Ghost; was made under, and perfectly fulfilled, the divine Law given to men; suffered in soul and in body for our sins, the just for the unjust, and became obedient unto death, even the death of the cross; and having by his perfect obedience, sufferings, and sacrifice of himself, which he through the eternal Spirit once offered up to God, made a full and complete atonement for sin, and obtained eternal redemption for all that obey him, he rose from the dead, and ascended into heaven to the glory which he had with the Father before the world was, where he ever liveth to make intercession for us, and from hence he will come to judge both the living and the dead at the end of the world.

Eph. 3: 9—12.

1 Pet. 1: 19, 20.

1 Tim. 2: 6.

Is. 55: 4, 5.

1 Cor. 1: 30.

Gal. 4: 4.

John 1: 1, 14.

Heb. 2: 16.

Phil. 2: 7, 8.

Heb. 2: 17.

Heb. 4: 15.

Heb. 7: 26.

2 Cor. 5: 21.

1 Pet. 2: 22.

1 John 3: 4.

Luke 1: 27, 31, 35.

Matt. 5: 17.

Matt. 26: 37, 38.

Luke 22: 24.

Matt. 27: 46.

1 Pet. 3: 18.

Heb. 13: 12.

1 Pet. 4: 1.

Phil. 2: 8.

Matt. 27: 35.

1 Cor. 1: 23.

Rom. 5: 19.

Heb. 2: 10.

Heb. 9: 26.

Heb. 7: 27.

Eph. 5: 2.

Heb. 9: 14.

Rom. 3: 25, 26.

Rom. 5: 11.

Heb. 5: 9.

Heb. 9: 12.

1 Thess. 5: 9.

Heb. 10: 5.

1 Cor. 15: 4.

Luke 24: 5, 6.

Job 20: 25, 27.

Luke 24: 50, 51.

1 Tim. 3: 16.

John 17: 5.

Rom. 8: 34.

Heb. 7: 25.

Acts 1: 11.

Acts 10: 42.

Rom. 14: 9, 10.

1 Pet. 4: 5.

Matt. 13: 40—43.

Matt. 25: 31—46.

Jude 6.

ARTICLE VIII.

OF THE HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son, is the only author of regeneration, sanctification, and new spiritual life and obedience in man; and without his gracious and effectual work in the soul, no sinner can enter into the kingdom of God.

John 14: 26.

Tit. 3: 5.

John 1: 12, 13.

Rom. 15: 16.

2 Thess. 2: 13.

Rom. 8: 2.

John 6: 63.

1 Pet. 1: 2.

Ezek. 36: 26, 27.

John 6: 37, 44.

1 Cor. 2: 14.

Eph. 2: 5.

John 3: 5, 6.

ARTICLE IX.

OF ELECTION.

God from eternity, according to his immutable purpose, and the most wise and holy counsel of his own will, hath chosen in Christ a great number of the fallen race of Adam unto everlasting life and glory, to the praise of his free and sovereign grace.

Heb. 6: 17.

Eph. 1: 4, 11.

2 Tim. 1: 9.

Eph. 3: 11.

Eph. 1: 5, 11.

2 Thess. 2: 13.

John 15: 19.

Rev. 7: 9—14.

John 6: 68.

Rom. 6: 23.

Eph. 1: 6, 12.

Col. 1: 26, 27.

Phil. 1: 11.

1 Pet. 2: 9, 10.

2 Cor. 4: 15.

ARTICLE X.

OF EFFECTUAL CALLING, JUSTIFICATION, ADOPTION, SANCTIFICATION,
AND PERSEVERANCE.

All those whom God hath chosen unto eternal life, he EFFECTUALLY CALLS, by his word and Spirit, out of that state of sin and death in which they are by nature, to a state of grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand divine

things, inclining them to that which is good, and effectually drawing them to Christ, yet so, that they come most freely, being made willing by his grace :

Matt. 9 : 13.	2 Tim. 1 : 9, 10.	Deut. 30 : 6.
Rom. 8 : 30.	Eph. 2 : 1—3.	Ezek. 11 : 19, 20.
Eph. 1 : 10.	Acts 26 : 18.	Ezek. 36 : 27.
Rom. 8 : 28.	1 Cor. 2 : 10, 12.	John 6 : 37—45.
2 Thess. 2 : 13, 14.	Phil. 2 : 13.	Psa. 110 : 3.
Rom. 8 : 2.		

He JUSTIFIES them freely ; by pardoning their sins, and accepting them as righteous ; not on account of any works of righteousness done by them, but solely for Christ's sake, through faith in his blood :

Rom. 3 : 24.	Rom. 5 : 19.	Rom. 5 : 1.
Rom. 8 : 30.	Heb. 11 : 4.	Rom. 4 : 5—8.
2 Cor. 5 : 19, 21.	Titus 3 : 5, 7.	Eph. 2 : 8.
Jer. 1 : 20.	Rom. 4 : 6.	Rom. 3 : 25.
Heb. 8 : 12.	Rom. 3 : 20—26.	Phil. 3 : 9.

He grants unto them the grace of ADOPTION ; by which they are taken into the number, and enjoy the privileges of God's children, receive the spirit of adoption whereby they are enabled to cry Abba, Father, the Spirit itself bearing witness that they are the children of God, are sealed to the day of redemption, and inherit the promises as heirs of salvation :

Eph. 1 : 5.	John 1 : 12.	Eph. 4 : 30.
Gal. 4 : 4, 5.	Rom. 8 : 15, 16.	Heb. 6 : 12.
Rom. 8 : 17.	Gal. 4 : 6.	1 Pet. 1 : 4.

He SANCTIFIES them by his word and Spirit dwelling in them ; destroying the dominion of sin, creating a clean heart, and renewing a right spirit within them, working in them all that which is well pleasing in his sight, and strengthening them to the practice of true holiness without which no man shall see the Lord :

Eph. 5 : 26.	Gal. 5 : 24.	Col. 1 : 11.
1 Cor. 6 : 11.	Col. 3 : 10.	Eph. 3 : 16.
2 Thess. 2 : 13.	Ps. 51 : 10.	2 Cor. 7 : 1.
Rom. 6 : 6, 14.	Titus 3 : 5.	Heb. 12 : 14.
Rom. 8 : 13.	Heb. 13 : 21.	

Finally, though they often grieve his Holy Spirit by their sins, he does not permit them to fall totally and finally from the state of grace ; but keeps them by his power, through faith, unto eternal salvation :

Eph. 4: 30.

Is. 64: 7, 9.

Rev. 2: 4.

Phil. 1: 6.

John 10: 28, 29.

2 Tim. 4: 18.

Jer. 31: 3.

John 17: 11—24.

Heb. 7: 25.

Jer. 32: 40.

1 Pet. 1: 3—7.

ARTICLE XI.

OF GOOD WORKS.

Although we cannot merit pardon of sin, or eternal life by any works of our own, it is our duty to live a godly, righteous, and sober life, according to the will of God ; and by good works, done in obedience to the divine law, and by the grace of Christ working in us, we are to show the genuineness of our faith, manifest our thankfulness, strengthen our assurance, adorn our profession of the gospel, and glorify God, whose workmanship we are, created in Christ Jesus thereunto, that, having our fruit unto holiness, we may have the end eternal life.

Rom. 3: 20.

Rom. 4: 2, 4, 6.

Eph. 2: 8, 9.

Titus 2: 12.

Heb. 13: 21.

Rom. 12: 1, 2.

Micah 6: 8.

Rom. 7: 12.

Rom. 15: 18.

Jer. 7: 23.

John 15: 5, 6.

Phil. 2: 13.

Phil. 4: 13.

2 Cor. 3: 5.

James 2: 18, 22.

Ps. 116: 12, 13.

1 Pet. 2: 9.

John 2: 3, 5. 15: 8.

2 Pet. 1: 5—10.

Titus 2: 5—10.

Matt. 5: 16.

1 Pet. 2: 12.

Phil. 1: 11.

Eph. 2: 10.

Rom. 6: 22.

ARTICLE XII.

OF REPENTANCE AND FAITH.

In the gospel, pardon and eternal life are freely offered to sinners, upon condition of repentance towards God, and faith in the Lord Jesus Christ ; and without these evangelical graces no man can be saved.

Is. 55: 7.

Ezek. 18: 30, 31.

Luke 24: 47.

2 Pet. 3: 9.

Acts 3: 18. 16: 31.

John 1: 12.

Acts 20: 21.

Rom. 3: 22.

Gal. 3: 26.

ARTICLE XIII.

OF THE MINISTRY OF THE WORD.

The ministry of the word being the divinely appointed means, whereby, ordinarily, sinners are turned from darkness to light, and from the power of Satan unto God, all persons are required and encouraged to attend upon this ordinance, with dependence upon the influence of the Holy Ghost, without which no means are sufficient for their conversion; and all hope of salvation in voluntary neglect of it is presumptuous and vain.

Luke 24: 47.

Matt. 10: 7—27.

Mark 3: 14.

Acts 26: 16—18.

1 Cor. 9: 16.

Rom. 10: 14—17.

Josh. 3: 9.

Is. 55: 3.

Acts 10: 22. 13: 7, 44.

Micah 4: 1, 2.

John 14: 26.

Acts 1: 2, 8. 8: 14—17.

Acts 10: 44. 19: 2.

1 Thess. 1: 5, 6.

Ps. 42: 4.

Heb. 10: 25. 12: 25.

2 Tim. 4: 2—4.

Is. 65: 11, 12.

ARTICLE XIV.

OF THE CHURCH.

God has a visible church upon earth; which is represented in the Scriptures as a holy, spiritual kingdom, established upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom the whole is joined together; embracing as its members and subjects all the peculiar covenant people of God throughout the world; and built up by divine grace from age to age, as a habitation of God through the Spirit.

1 Tim. 3: 15.

Acts 20: 23.

1 Pet. 2: 9.

Eph. 5: 26, 27.

Col. 1: 12, 13, 18.

John 3: 5.

1 Cor. 3: 17, 18.

Matt. 16: 18.

Eph. 2: 19—22.

Gen. 17: 7.

1 Cor. 12: 12, 13.

Ps. 2: 8.

Rom. 11: 16.

Gal. 3: 9, 14.

2 Cor. 6: 16.

Ps. 147: 2.

Rev. 21: 3.

Matt. 16: 18.

ARTICLE XV.

OF THE SACRAMENTS.

The Lord Jesus Christ has instituted two sacraments, as holy signs and seals of the covenant of grace, of the same spiritual signification as the corresponding sacraments of the Old Testament, to be observed in the church until the end of the world, namely, Baptism and the Lord's Supper; the design of which is to represent Christ and his benefits, to confirm our interest in him, and solemnly to engage us to the service of God according to his word.

Gen. 17: 7.

1 Cor. 11 : 26.

1 Cor. 10: 16. 11:25, 26.

Rom. 4 : 11.

Matt. 23 : 19.

Gal. 3 : 27.

1 Cor. 10 : 1—4. 5:7, 8.

1 Cor. 11: 23.

Rom. 6 : 3, 4.

ARTICLE XVI.

OF BAPTISM.

Baptism is a sacrament of the New Testament, ordained by Christ, to be unto the party baptized a sign and seal of the covenant of grace; of his solemn admission into the visible church; of the work of the Holy Spirit in renewing and sanctifying the heart; and of his obligation to walk in newness of life. The proper subjects of the ordinance are professing believers and their households; and is rightly administered by sprinkling or pouring water upon the person in the name of the Father, of the Son, and of the Holy Ghost.

Matt. 23 : 19.

Gen. 17 : 7, 9.

Heb. 9 : 19.

Rom. 4 : 11.

Gal. 3 : 9, 14.

Lev. 16 : 4—7.

Col. 2 : 11.

Rom. 4 : 11, 12.

Numb. 8 : 7.

1 Cor. 12 : 13.

Acts 2 : 38, 39.

Is. 52 : 15.

Gal. 3 : 27, 28.

Acts 16 : 14, 15, 33.

Ezek. 36 : 25.

Titus 3 : 5.

Col. 2 : 11, 12.

Heb. 10 : 22.

Acts 2 : 38.

1 Cor. 7 : 14.

Zech. 12 : 10.

Mark 1 : 8.

Mark 10 : 13, 14.

Is. 44 : 3.

Rom. 6 : 3, 4.

Luke 18 : 15.

Joel 2 : 28, 29.

Mark 16 : 15, 16.

Acts 10 : 47. 8 : 36.

Acts 2 : 17, 18.

Acts 8 : 37.

Matt. 28 : 19.

ARTICLE XVII.

OF THE LORD'S SUPPER.

The Lord's Supper, consisting of bread and wine set apart from a common to a holy use by prayer, was instituted by the Lord Jesus Christ, as the sacrament of his body and blood, to show forth perpetually the sacrifice of himself in his death; to seal to believers the benefits of his atonement; to promote the spiritual nourishment and growth of all who worthily receive it; to be a bond of their communion with Christ and with each other as members of his spiritual body; and is to be administered to all who make a credible profession of evangelical faith, and maintain a blameless walk and conversation according to the word of God.

Matt. 26: 26, 27.

1 Cor. 11: 23—26.

1 Cor. 10: 16, 17, 21.

1 Cor. 11: 24—27.

2 Cor. 1: 21, 22.

Eph. 4: 15, 16. 2: 21.

Col. 2: 19.

1 Cor. 10: 16, 17, 21.

1 Cor. 12: 13.

1 Cor. 5: 6—8.

1 Cor. 10: 28.

1 Cor. 11: 27, 29.

2 Cor. 6: 14—16.

2 Thess. 3: 6, 14, 15.

Matt. 7: 6.

ARTICLE XVIII.

OF THE CHRISTIAN SABBATH.

God has appointed one day in seven as a Sabbath to be kept holy unto him; which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, called in Scripture the Lord's day, and is to be continued to the end of the world as the Christian Sabbath.

Ex. 20: 8—11.

Is. 66: 2, 4, 6.

Gen. 2: 3.

1 Cor. 16: 1, 2.

Acts 20: 7.

Rev. 1: 10.

Ex. 20: 8, 10.

Matt. 5: 17, 18.

ARTICLE XIX.

OF RELIGIOUS WORSHIP.

Religious worship, in the mode prescribed in the Scriptures, is to be rendered unto God, the Father, Son, and Holy Ghost, and to him alone, in the public and solemn assemblies of the saints on the Sabbath, in secret, and in private families daily ; with understanding, faith, love, reverence, and godly fear ; through the mediation of Christ our only Redeemer and Intercessor.

Deut. 12 : 32.

Matt. 15 : 9.

Matt. 4 : 10.

John 5 : 23.

2 Cor. 13 : 14.

Rev. 5 : 11—13.

Col. 2 : 18.

Rev. 19 : 10.

Is. 56 : 7.

Heb. 10 : 25.

Prov. 8 : 34.

Acts 2 : 42.

Matt. 6 : 6.

Eph. 6 : 18.

Jer. 10 : 25.

Job 1 : 5.

2 Sam. 6 : 18, 20.

Matt. 6 : 11.

Josh. 24 : 15.

Ps. 47 : 7.

Jam. 1 : 6.

Mark 11 : 24.

Rev. 2 : 4.

Heb. 12 : 23.

John 14 : 6.

1 Tim. 2 : 5.

Eph. 2 : 18.

ARTICLE XX.

OF THE COMMUNION OF SAINTS.

All the visible covenant people of God, being united to Jesus Christ their common head by faith, and to each other by holy love, are bound to maintain communion and fellowship, in the worship and ordinances of God's house ; in the performance of such spiritual services as tend to their mutual edification ; and in relieving each others' necessities according to their ability and opportunity.

1 John 1 : 3.

Eph. 3 : 16, 17.

Phil. 2 : 1, 2.

Eph. 4 : 15, 16.

Heb. 10 : 24, 25.

Acts 2 : 42, 46.

Rom. 14 : 19.

1 Thess. 5 : 11.

1 John 3 : 17.

Acts 11 : 29, 30.

Gal. 6 : 10.

ARTICLE XXI.

OF THE STATE OF MAN AFTER DEATH.

At death, the bodies of men return to dust from which they were originally taken, but their souls, which are immortal, immediately return to God who gave them; the righteous being received into heaven, where they behold the face of God in glory, waiting for the redemption of their bodies; and the finally impenitent, reserved in darkness unto the Judgment, to be punished.

Gen. 3: 19.

Acts 13: 36.

Gen. 2: 7.

Matt. 10: 28.

Rev. 20: 4.

Luke 23: 43.

Eccl. 12: 7.

Heb. 12: 23.

Phil. 1: 23.

1 John 3: 2.

2 Cor. 5: 1—8.

Luke 16: 23, 24.

2 Pet. 2: 9.

ARTICLE XXII.

OF THE RESURRECTION, AND THE LAST JUDGMENT.

God hath appointed a day wherein he will raise the dead, and judge the world, in righteousness by Jesus Christ, to whom all power and judgment belong; when all who have lived upon earth shall appear before his tribunal to give an account of the deeds done in the body, and to receive according to what they have done, whether it be good or evil; then the righteous, being made perfect in holiness, and united to bodies fashioned like unto Christ's glorious body, will enter into eternal life and blessedness; and the wicked, receiving bodies raised to dishonor, will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Acts 24: 15.

John 5: 28, 29.

Job 19: 26.

1 Cor. 15: 12—21.

Acts 17: 31.

John 5: 22, 27.

2 Cor. 5: 10.

Eccl. 12: 14.

Rom. 2: 16. 14: 10, 12.

Matt. 12: 36, 37.

Rev. 20: 12.

Phil. 3: 21.

1 Cor. 15: 42—49.

Matt. 25: 31—34.

Rom. 2: 7.

Luke 20: 36.

Rev. 20: 6.

Dan. 12: 2.

Rom. 2: 5, 6.

2 Thess. 1: 7, 8.

Matt. 25: 41, 46.

Rev. 20: 15.

ECCLESIASTICAL PRINCIPLES.*

CHAPTER I.

CHURCH GOVERNMENT.

1. Church government and discipline is nothing else but that form and order that is to be observed in the church of Christ upon earth, both for the constitution of it, and all the administrations that therein are to be performed.

Ezek. 43 : 11. Col. 2 : 5. 1 Tim. 3 : 15.

2. Church government is considered in a double respect, either in regard to *the parts* of government themselves, or *necessary circumstances* thereof.

Heb. 3 : 5, 6. Exod. 25 : 40. 2 Tim. 3 : 16.

3. *The parts* of church government are all of them exactly described in the word of God, being parts or means of instituted worship, and therefore to continue one and the same unto the appearing of our Lord Jesus Christ ; it is not left in the power of men, officers, churches, or any state in the world to add, or diminish, or alter any thing in the least measure therein.

1 Tim. 3 : 15. 1 Chron. 15 : 13. Ex. 20 : 4. 1 Tim. 6 : 13, 16. Heb. 12 : 27, 28. 1 Cor. 15 : 24. Deut. 12 : 32. Ezek. 43 : 8. 1 Kings 12 : 31—33.

4. The *necessary circumstances*, as times and place, etc., belonging unto order and decency, *are not so left unto men*, as that under pretence of them they may thrust their own inventions upon the churches, being circumscribed in the word with many general limitations. In respect to their end, they must be done unto edification. In respect to the manner, decently and in order, according to the nature of the things themselves, and civil and church custom. Doth not even nature itself teach you ? Yea, they are in some sort determined particularly, namely, that they be done in such a manner, as, all circumstances considered, is most expedient for edification. .

2 Kings 12. Ex. 20 : 19. Isa. 23 : 13. Col. 1 : 22, 23. Acts 15 : 23. Matt. 15 : 9. 1 Cor. 8 : 34. 11 : 14, 16, 23, 26, 40. 14 : 12, 19. Acts 15 : 23.

* Abridged (with the exception of one or two paragraphs) from the Cambridge Platform of 1648.

CHAPTER II.

NATURE OF THE CATHOLIC CHURCH IN GENERAL, AND OF A PARTICULAR VISIBLE CHURCH.

1. The catholic church is the whole company of those that are elected, redeemed, and in time effectually called from the state of sin and death, unto a state of grace and salvation in Jesus Christ.

Eph. 1 : 22, 23. 5 : 25, 26, 30. Heb. 12 : 23.

2. This church is either triumphant, or militant. Triumphant, the number of them who are glorified in heaven ; militant, the number of them who are conflicting with their enemies upon earth.

Rom. 8 : 17. 2 Tim. 2 : 12. 4 : 8. Eph. 6 : 12, 13.

3. This militant church is to be considered as invisible, and visible. Invisible, in respect to the relation wherein they stand to Christ, as a body unto the head, being united unto him by the Spirit of God, and faith in their hearts. Visible, in respect to the profession of their faith, in their persons, and in particular churches. And so there may be acknowledged an universal visible church.

2 Tim. 2 : 19. Rev. 2 : 17. 1 Cor. 6 : 17. Eph. 3 : 17. Rom. 1 : 8. 1 Thess. 1 : 8. Isa. 2 : 2. 1 Tim. 6 : 12.

4. The state of the members of the militant visible church walking in order, was either, before the law, economical, that is in families ; or, under the law, national ; or, since the coming of Christ, only congregational.

Gen. 13 : 19. Exod. 19 : 6.

5. A congregational church is a part of the militant visible church, consisting of a company of saints by calling, united into one body by an holy covenant, for the public worship of God, and the mutual edification one of another, in the fellowship of the Lord Jesus.

1 Cor. 1 : 2. 12 : 27. 14 : 23, 36. Exod. 19 : 5, 6. Deut. 29 : 1, 9—15. Acts 2 : 42. 1 Cor. 14 : 26.

CHAPTER III.

MEMBERS OF THE VISIBLE CHURCH BOTH IN RESPECT TO QUALIFICATIONS AND NUMBERS.

1 The members of a visible church are *saints by calling*.

1 Cor. 1:2. Eph. 1:1.

2. By the saints, we understand, (1.) Such as have not only attained the knowledge of the principles of religion, and are free from gross and open scandals, but also do together with the profession of their faith and repentance, walk in blameless obedience to the word, so as that in charitable discretion they may be accounted saints by calling, though perhaps some or more of them be unsound, and hypocrites inwardly, because the members of such particular churches are commonly by the Holy Ghost called saints and faithful brethren in Christ; and sundry churches have been reprov'd for receiving, and suffering such persons to continue in fellowship amongst them, as have been offensive and scandalous; the name of God also by this means is blasphemed, and the holy things of God defiled and profaned, the hearts of the godly grieved, and the wicked themselves hardened, and helped forward to damnation. The example of such doth endanger the sanctity of others: a little leaven leaveneth the whole lump. (2.) *The children of such*, who are also holy. Inasmuch as the children of the Hebrews, who had been initiated into the covenant of the Old Testament by circumcision belonged to the congregation of Israel, or to the visible church of God of the Old Testament; so the children of professed Christians, dedicated to God and Jesus Christ by their believing parents in and through the rite of baptism, belong to the visible church of God of the New Testament. At the coming of the Messiah, there was not one church taken away, and another set up in the room of it; but the church continued the same in those that were the children of Abraham according to *faith*. Great external alterations were indeed then made; new ordinances of worship were appointed, suited to the new light and grace granted to the church; former *carnal* privileges of Abraham, and *his posterity according to the flesh*, expired; rites typical of the great sacrifice

ceased; and the Gentiles came in together with the Jews, to be fellow-heirs with them in the *spiritual blessings* promised, *as his children according to faith*. But the covenant on which the church was originally founded was not changed. The *olive-tree* was the same, into which we Gentiles are grafted.

Heb. 6: 1. 1 Cor. 1: 5. Rom. 15: 14. Ps. 50: 16, 17. Acts 8: 37. Matt. 3: 6. Rom. 6: 17. 1 Cor. 1: 2. Phil. 1: 2. Col. 1: 2. Eph. 1: 1. 1 Cor. 5: 12, 13. Rev. 2: 14, 15, 20. Ezek. 44: 7, 9, and 23: 38, 39. Num. 19, 20. Hag. 2: 13, 14. 1 Cor. 11: 27, 29. Ps. 37: 21. 1 Cor. 5: 6. 7: 14. Rom. 9: 5. Gal. 3: 7. Rom. 4: 11, 13. Gal. 3: 9, 29. Acts 11: 38, 39. Rom. 11: 13—29.

3. A particular church ought not to be of *a greater number* of persons than may ordinarily meet together conveniently in one place; *nor ordinarily fewer*, than may conveniently carry on church work. Hence when the holy Scripture makes mention of the saints combined into a church estate, in a town or city where was but one congregation, it usually calleth those saints *The Church*, in the singular number; but when it speaketh of the saints in a nation or province, wherein there were sundry congregations, it frequently and usually calleth them by the name of *Churches*, in the plural number.

1 Cor. 14: 21. Matt. 18: 17. Rom. 16: 1. 1 Thess. 1: 1. Rev. 2: 8, and 3: 7. 1 Cor. 16: 1, 19. Gal. 1: 2. 2 Cor. 8: 1. 1 Thess. 2: 14. Acts 2: 46. 5: 12. 6: 2. 14: 27. 15: 38. 1 Cor. 5: 4. 14: 23. Rom. 16: 1.

CHAPTER IV.

FORM OF A VISIBLE CHURCH, AND CHURCH COVENANT.

1. Saints by calling must have a visible political union among themselves, or else they are not yet a particular church, as those similitudes hold forth, which the Scripture makes use of to show the nature of particular churches, as a body, a building, house, hands, eyes, feet, and other members, must be united, or else (remaining separate) are not a body.

1 Cor. 12: 27. 1 Tim. 3: 15. Eph. 2: 22. 1 Cor. 12: 15, 16, 17. Rev. 1.

2. Particular churches cannot be distinguished one from another, but by their forms: Ephesus is not Smyrna, nor Pergamus Thyatira, but each one a distinct society of itself, having officers of its own, which had not the charge of others; virtues of its own, for which others are not praised; corruptions of its own, for which others are not blamed.

3. This form is the visible covenant, or consent, whereby they give up themselves unto the Lord, to the observing of the ordinances of Christ together in the same society, which is usually called the church covenant. For we see not otherwise how members can have church power one over another mutually. The comparing of each particular church to a city, and unto a spouse, seemeth to conclude not only a form, but that that form is by way of covenant. The covenant, as it was that which made the family of Abraham, and children of Israel, to be a church and people unto God, so it is that which now makes the several societies of Gentile believers to be churches in these days.

Exod. 19: 5, 8. Deut. 29: 12, 13. Zech. 11: 14. 9: 11. Eph. 2: 19. 2 Cor. 11: 2. Gen. 17: 7. Deut. 29: 12, 13. Eph. 2: 12, 13.

4. This voluntary agreement, consent, or covenant, although the more express it is, the more fully it puts us in mind of our mutual duty, and leaveth less room for the questioning of the truth of the church estate of a company of professors, and the truth of membership of particular persons; yet we conceive the substance of it is kept, where there is a real agreement and consent of a company of faithful persons to meet constantly together in one congregation, for the public worship of God, and their mutual edification.

Exod. 19: 5. 20: 8. 24: 3, 17. Josh. 24: 13—24. Ps. 50: 5. Neh. 9: 33. 10: 1. Gen. 17. Deut. 29.

CHAPTER V.

TO WHOM CHURCH POWER DOTH FIRST BELONG.

1. The first subject of church power, is either supreme, or subordinate and ministerial. The supreme, by way of gift from the Father, is the Lord Jesus Christ. The ministerial is either extraordinary, as the apostles, prophets and evangelists; or ordinary, as every particular congregational church.

Matt. 18: 18. Rev. 3: 7. Isa. 9: 6. John 20: 21, 23. 1 Cor. 14: 32. Titus 1: 5. 1 Cor. 5: 12.

2. Ordinary church power, is either the power of office, that is, such as is proper to the eldership ; or power of privilege, such as belongs to the brotherhood. The latter is in the brethren formally, and immediately from Christ, that is, so as it may be acted or exercised immediately by themselves ; the former is not in them formally or immediately, and therefore cannot be acted or exercised immediately by them, but is said to be in them, in that they design the persons unto office, who only are to act, or to exercise this power.

Rom. 12: 4, 8. Acts 1: 23. 6: 3, 4. 14: 23. 1 Cor. 10: 29, 30.

CHAPTER VI.

PERMANENT OFFICERS.

1. Though officers be not absolutely necessary to the simple being of churches, when they be called, yet ordinarily to their calling they are, and to their well-being, and therefore the Lord Jesus, out of his tender compassion, hath appointed and ordained officers, which he would not have done, if they had not been useful and needful for the church ; yea, being ascended into heaven, he received gifts for men, and gave gifts to men, whereof officers for the church are justly accounted no small parts.

Rom. 10: 17. Jer. 3: 15. 1 Cor. 12: 23. Eph. 4: 11. Ps. 68: 18. Eph. 4: 8, 11—13.

2. These officers were either extraordinary or ordinary. The apostles, prophets, and evangelists, who were endowed with miraculous gifts, and whose instrumentality Christ used in first forming the church, were extraordinary, and of temporary standing. Whence it is that Paul, directing Timothy how to carry along church administrations, giveth no direction about the choice or course of apostles, prophets, or evangelists, but only of elders and deacons ; and when Paul was to take his last leave of the church of Ephesus, he committed the care of feeding the church to no other but unto the elders of that church. The like charge doth Peter commit to the elders.

1 Cor. 12: 23. Eph. 4: 11. Acts 8: 6, 16, 19. 11: 23. Rom. 11: 13. 1 Cor. 4: 9. 1 Tim. 3: 1, 2, 8—13. Titus 1: 5. Acts 20: 17, 28. 1 Pet. 5: 1, 2, 3.

3. The ordinary and permanent officers of the church are pastors and deacons. The persons filling the clerical office are designated by different names, as bishops, presbyters or elders, etc., indicative of the duties of the office. All these are by divine right of equal rank, and their duties are principally these : to take the oversight of the church in respect to spiritual things ; to expound the word of God ; to administer the sacraments of the church ; to pronounce the sentence of the church upon offenders ; to call the church together upon necessary occasions ; to preside in all church meetings ; and, finally, to labor by all proper means, public and private, to edify the church of Christ.

Rev. 2 : 4. Matt. 23 : 19, 20. 2 Tim. 2 : 2. Titus 1 : 5. 1 Cor. 4 : 1. Acts 20 : 17, 23. Eph. 4 : 11, 12. Luke 22 : 25, 26. Matt. 23 : 3—12. 1 Pet. 5 : 1, 2. 1 Tim. 4 : 13—15. 1 Cor. 11 : 23—29. Matt. 7 : 6. Heb. 13 : 17. 1 Tim. 5 : 20, 21. Titus 3 : 10, 11. Rev. 11 : 2, 14, 20. 1 Cor. 5 : 4, 5. 2 Cor. 2 : 6, 7, etc.

4. The office of a deacon is instituted in the church by the Lord Jesus ; sometimes they are called helps. The Scripture telleth us how they should be qualified, " Grave, not doubled-tongued, not given to much wine, not given to filthy lucre." They must first be proved, and then use the office of a deacon, being found blameless. The office and work of a deacon, is to receive the offerings of the church, gifts given to the church, and to keep the treasury of the church, and therewith to serve the tables which the church is to provide for ; as the Lord's table, the table of the ministers, and of such as are in necessity, to whom they are to distribute in simplicity. The office therefore being limited unto the care of the temporal good things of the church, it extends not to the attendance upon, and administration of the spiritual things thereof, as the word and sacraments, or the like.

Acts 6 : 3, 6. Phil. 1 : 1. 1 Tim. 3 : 8. 1 Cor. 12 : 23. 1 Tim. 3 : 8, 9. Acts 4 : 35. 6 : 2, 3. Rom. 12 : 8. 1 Cor. 7 : 17.

5. The instituting of all these officers in the church, is the work of God himself, of the Lord Jesus Christ, of the Holy Ghost ; and therefore such officers as he hath not appointed, are altogether unlawful either to be placed in the church, or to be retained therein, and are to be looked at as human creatures, mere inventions and appointments of man, to the great dishonor of Christ Jesus, the Lord of his house, the King of his church, whether popes, patriarchs, cardinals, archbishops, lord-bishops, arch-deacons and the like. These not being plants of the Lord's planting, shall all be certainly rooted out and cast forth.

1 Cor. 12 : 23. Eph. 4 : 8, 11. Acts 20 : 23. Matt. 15 : 13.

CHAPTER VII.

THE ELECTION OF CHURCH OFFICERS.

1. No man may take the honor of a church officer unto himself, but he that is called of God, as was Aaron.

Heb. 5 : 4.

2. Calling unto office is either immediate, by Christ himself, such was the call of the apostles and prophets ; this manner of calling ended with them as hath been said : or mediate by the church.

Gal. 1 : 1. Acts 14 : 23. 6 : 3.

3. It is meet that before any be ordained or chosen officers, they should first be tried and proved, because hands are not suddenly to be laid upon any, and both elders and deacons must be of honest and good report.

1 Tim. 5 : 22. 7 : 10. Acts 16 : 2. 6 : 3.

4. Officers are to be called *by such churches whereunto they are to minister*. Of such moment is the preservation of this power, that the churches exercised it in the presence of the apostles.

Acts 1 : 23. 6 : 3, 4, 5. 14 : 23.

5. And if the church have power to choose their officers and ministers, then in case of manifest unworthiness and delinquency, they have power also to depose them : for, to open and shut, to choose and refuse, to constitute in office and remove from office, are acts belonging to the same power.

Rom. 16 : 17.

6. The choice of such officers belongeth not to the civil magistrates, as such, or diocesan bishops, or patrons ; for of these, or any such like, the Scripture is wholly silent, as having any power therein.

CHAPTER VIII.

ORDINATION AND IMPOSITION OF HANDS.

1. Church officers are not only to be chosen by the church, but also to be ordained by imposition of hands and prayer.

Acts 13 : 3. 14 : 23. 1 Tim. 5 : 22.

2. This ordination we account nothing else, but the solemn putting a man into his place and office in the church, whereunto he had right before by election; being like the installing of a magistrate in the commonwealth.

Numb. 3: 10. Acts 6: 5, 6. 13: 2, 3. 14: 23.

3. Church officers are officers to one church, even that particular church over which the Holy Ghost hath made them overseers. Inasmuch as elders are commanded to feed, not all flocks, but that flock which is committed to their faith and trust, and dependeth upon them. Nor can constant residence at one congregation be necessary for a minister, no, nor yet lawful, if he be not a minister to one congregation only, but to the church universal; because he may not attend one part only of the church to which he is minister, but he is called to attend unto all the flock.

1 Pet. 5: 2. Acts 20: 28.

CHAPTER IX.

THE POWER OF THE CHURCH, AND ITS OFFICERS.

1. Supreme and lordly power over all the churches upon earth doth only belong unto Jesus Christ, who is King of the church, and the Head thereof.

Ps. 2: 6. Eph. 1: 21, 22. Isa. 9: 6. Matt. 28: 18.

2. To every company of professed believers ecclesiastically confederate, is delegated subordinate power under Christ, in such a manner as is expressed, chap. 5. Sec. 2, and as flowing from the very nature and essence of a church; it being natural to all bodies, and so unto a church body, to be furnished with sufficient power for its own preservation and subsistence.

Acts 1: 23. 6: 3, 4. 14: 23. Matt. 18: 17. 1 Cor. 5: 4, 5.

3. This government of the church is a *mixed government*. In respect to Christ, the Head and King of the church, and the sovereign power residing in him, and exercised by him, it is a *monarchy*; in respect to the body or brotherhood of the church, and power from Christ granted unto them, it resembles a *democracy*; in respect to the officers, and power committed unto them, it is an *aristocracy*.

Rev. 3: 7. 1 Cor. 5: 12. 1 Tim. 5: 27.

4. THE SOVEREIGN POWER OF CHRIST is exercised, (1.) In calling the church out of the world into holy fellowship with himself. (2.) In instituting the ordinances of his worship, and appointing his ministers and officers for the dispensing of them. (3.) In giving laws for the ordering of all our ways, and the ways of his house. (4.) In giving power and life to all his institutions, and to his people by them. (5.) In protecting and delivering his church against and from all the enemies of their peace.

Gal. 1: 4. Rev. 5: 8, 9. Matt. 28: 20. Eph. 4: 8, 11. James 4: 12. Is. 33: 22. 1 Tim. 3: 15. 2 Cor. 10: 4, 5. Is. 32: 2. Luke 1: 71.

5. THE POWER GRANTED BY CHRIST UNTO THE BODY OF THE CHURCH AND BROTHERHOOD, is the right and authority which *every church* has to adopt that form of government which appears most scriptural according to its own understanding of the word of God; to manage its internal affairs; to choose those officers whom Christ has designated and ordained to teach and rule in the church; to regulate the admission, discipline, and removal of its members, according to the rule laid down in the Scriptures—*amenable to no other ecclesiastical power upon earth*, except by its own consent, or agreeably to clearly established scriptural principles.

Acts 6: 3, 5. 9: 26. 14: 23. Matt. 18: 15, 16, 17. Titus 3: 10. Col. 4: 17. 2 Cor. 2: 7, 8. Rom. 16: 17. Matt. 18: 17, etc.

6. CHURCH GOVERNMENT is placed by Christ in the officers of the church, who are therefore called rulers, while they rule with God; yet in case of mal-administration they are subject to the power of the church. The Holy Ghost frequently, yea, always, where mention is made of church rule, ascribeth it to elders.

1 Tim. 5: 17. Heb. 13: 17. 1 Thess. 5: 12. Rom. 12: 8. 1 Cor. 12: 28, 29. Heb. 13: 7, 17. Acts 6: 2. 20: 28. Rev. 2: 2. 1 Tim. 5: 19. 1 Cor. 5: 4, 5, etc.

7. The whole power communicated by Jesus Christ, for the government of his church, is *purely spiritual*.

John 18: 36.

8. All church power is bestowed by Christ for the advantage of all the members of his church.

9. The power of government in the officers of the church doth not any wise prejudice the rights of the brotherhood; as neither do the rights of the brotherhood prejudice the prerogative or power of the officers; but they may sweetly agree together—as we may see in the example of the apostles, furnished with the greatest church power, who took in the concurrence and consent of the brethren in church administration.

10. Although churches cannot be compelled to receive any officer not freely chosen by themselves, yet when a fit person is regularly inducted into office by their own choice and consent, they are bound to submit to the authority with which he is invested by the Head of the church.

2 Cor. 2: 9, 10: 6. 1 Thess. 5: 12, 13. Rom. 12: 3. Heb. 13: 17, etc.

11. From the premises it follows, that in an organic church, and right administration, all church acts proceed after the manner of a mixed administration, *so as no church act can be consummated or perfected without the consent of both.*

CHAPTER X.

MAINTENANCE OF PASTORS.

It is the duty of the church to furnish a suitable and sufficient maintenance to those who are called to labor in word and doctrine, not as matter of alms, but of debt, that they may give themselves wholly to the work of the ministry without embarrassment in respect to their temporal support.

1 Cor. 9: 14, 15. Matt. 9: 38. 10: 10. 1 Tim. 5: 18. Gal. 6: 6. 1 Cor. 9: 9, 14. Rom. 15: 27. 1 Cor. 9: 21. 16: 2. Gal. 6: 6. Acts 6: 3, 4. Neh. 13: 11. Isa. 49: 23. 2 Cor. 8: 13, 14.

CHAPTER XI.

ADMISSION OF MEMBERS INTO THE CHURCH.

1. The doors of the churches of Christ upon earth, do not by God's appointment stand so wide open, that all sorts of people, good or bad, may freely enter therein at their pleasure, but such as are admitted thereto as members, ought to be examined and tried first, whether they be fit and meet to be received into church society, or not. The eunuch of Ethiopia, before his admission, was examined by Philip, whether he did believe on Jesus Christ with all his heart. The angel of the church at Ephesus is commended for trying such as said they were apostles and were not. There is like reason for trying of them that profess to be believers. The officers are charged with the

keeping of the doors of the church, and therefore are in a special manner to make trial of the fitness of such who enter. Twelve angels were set at the gates of the temple, lest such as were ceremonially unclean should enter thereinto.

2 Chron. 23: 19. Matt. 13: 25. 22: 12. Acts 8: 37. Rev. 2: 2. Acts 9: 26. Rev. 21: 12.

2. The things which are requisite to be found in all church-members, are *repentance* from sin, and *faith* in Jesus Christ; and therefore these are the things whereof men are to be examined at their admission into the church, and which then they must profess and hold forth in such sort, as may satisfy rational charity that the things are there indeed.

Acts 2: 33—42. 8: 37. Matt. 3: 6. Acts 19: 8.

3. Such charity and tenderness is to be used, as the weakest Christian, if sincere, may not be excluded nor discouraged. Severity of examination is to be avoided.

Rom. 14: 1. Matt. 12: 20. Isa. 40: 11.

4. A personal and public confession, and declaring of God's manner of working upon the soul, is both lawful, expedient and useful, in sundry respects, and upon sundry grounds. Those three thousand, Acts 2: 37, 41, before they were admitted by the apostles, did manifest that they were pricked in their hearts at Peter's sermon, together with earnest desire to be delivered from their sins, which now wounded their consciences, and their ready receiving of the word of promise and exhortation. We are to be ready to render a reason of the hope that is in us, to every one that asketh us; therefore we must be able and ready upon any occasion to declare and show our repentance for sin, faith unfeigned, and effectual calling, because these are the reasons of a well-grounded hope. I have not hidden thy righteousness from the great congregation.

Ps. 40: 10. 1 Pet. 3: 15. Heb. 11: 1. Eph. 1: 13.

5. All believers ought, as God giveth them opportunity, to endeavor to join themselves to a particular church, submitting themselves to the doctrine and discipline thereof;—bowing their necks under the yoke of Jesus Christ; and, as mutual members of the same body, serving to the edification of the brethren, according to the talents God has given them.

Acts 2: 47. 9: 26. Matt. 3: 13—15. 23: 19, 20. Ps. 133; 2, 3. 87: 7. Matt. 18: 20. 1 John 1: 3. Ps. 119; 176. 1 Pet. 2: 25. Eph. 4: 16. John 22; 24, 25. Matt. 18: 15—17.

CHAPTER XIII.

REMOVAL AND DISMISSION OF CHURCH MEMBERS.

1. Church members may not remove or depart from the church, and so one from another as they please, nor without just and weighty cause, but ought to live and dwell together, forasmuch as they are commanded not to forsake the assembling of themselves together. Such departure tends to the dissolution and ruin of the body, as the pulling of stones and pieces of timber from the building, and of members from the natural body, tend to the destruction of the whole. It is therefore the duty of church members, in such times and places where counsel may be had, to consult with the church whereof they are members about their removal, that accordingly they, having their approbation, may be encouraged, or otherwise desist. They who are joined with consent, should not depart without consent, except forced thereunto.

Heb. 10 : 25. Prov. 11 : 16.

2. If a member's departure be manifestly unsafe and sinful, the church may not consent thereunto ; for in so doing, they should not act in faith, and should partake with him in his sin. If the case be doubtful, and the person not to be persuaded, it seemeth best to leave the matter unto God, and not forcibly to detain him.

Rom. 14 : 23. 1 Tim. 5 : 22. Acts 21 : 14.

3. Just reasons for a member's removal of himself from the church, are, 1. If a man cannot continue without partaking in sin. 2. In case of personal persecution ; so Paul departed from the disciples at Damascus. Also in case of general persecution, when all are scattered. 3. In case of real, and not only pretended want of competent subsistence, a door being opened for better supply in another place, together with the means of spiritual edification. In these, or like cases, a member may lawfully remove, and the church cannot lawfully detain him.

Eph. 5 : 11. Acts 3 : 1. 9 : 25, 29, 30. Neh. 13 : 20.

4. To separate from a church, either out of contempt of their holy fellowship, or out of covetousness, or for greater enlarge-

ments, with just grief to the church ; or out of schism, or want of love, and out of a spirit of contention in respect of some unkindness, or some evil only conceived, or indeed in the church, which might and should be tolerated and healed with a spirit of meekness, and of which evil the church is not yet convinced (though perhaps himself be) nor admonished ; for these or the like reasons to withdraw from public communion in word, or seals, or censures, is unlawful and sinful.

2 Tim. 4 : 10. Rom. 16 : 17. Jude 19. Eph. 4 : 2, 3. Col. 3 : 13. Gal. 6 : 1, 2.

5. Such members as have orderly removed their habitation, ought to join themselves unto the church in order where they do inhabit, if it may be ; otherwise they can neither perform the duties nor receive the privileges of members. Such an example tolerated in some, is apt to corrupt others, which if many should follow, would threaten the dissolution and confusion of churches, contrary to the Scripture.

Isa. 56 : 8. Acts 9 : 26. 1 Cor. 14 : 33.

6. Order requires, that a member thus removing, have letters testimonial and of dismissal from the church whereof he yet is, unto the church whereunto he desireth to be joined, lest the church should be deluded ; that the church may receive him in faith, and not be corrupted by receiving deceivers and false brethren. Until the person dismissed be received into another church, he ceaseth not by his letters of dismissal to be a member of the church whereof he was, the church cannot make a member no member, but by excommunication.

Acts 18 : 27.

7. If a member be called to remove only for a time, where a church is, letters of recommendation are requisite and sufficient for communion with that church in the ordinances and in their watch ; as Phebe, a servant of the church at Cenchrea, had letters written for her to the church at Rome, that she might be received as becometh saints.

Rom. 16 : 1, 2. 2 Cor. 3 : 1.

8. Such letters of recommendation and dismissal were written for Apollos ; for Marcus to the Colossians ; for Phebe to the Romans, for sundry others to other churches. And the apostle telleth us, that some persons, not sufficiently known otherwise,

have special need of such letters, though he for his part had no need thereof. The use of them is to be a benefit and help to the party for whom they are written, and for the furthering of his receiving amongst the saints in the place whereto he goeth, and the due satisfaction of them in their receiving of him.

Acts 18:27. Col. 4:10. Rom. 16:1. 2 Cor. 3:1.

CHAPTER XIV.

CHURCH DISCIPLINE.

1. The censures of the church are appointed by Christ for the preventing, removing, and healing of offences in the church; for the reclaiming and gaining of offending brethren; for the deterring others from the like offences; for purging out the leaven which may infect the whole lump; for vindicating the honor of Christ, and of his church, and the holy profession of the gospel; and for preventing of the wrath of God, that may justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.

1 Tim. 5:20. Deut. 13:11. 17:12, 13. Jude 19. 1 Cor. 5:6. Rom. 2:24. Rev. 2:14—16, 20.

2. If *an offence be private*, one brother offending another, the offender is to go and acknowledge his repentance for it unto his offended brother, who is then to forgive him; but if the offender neglect or refuse to do it, the brother offended is to go and convince and admonish him of it, between themselves privately. If thereupon the offender be brought to repent of his offence, the admonisher hath won his brother; but if the offender hear not his brother, the brother offended is to take with him one or two more, that in the mouth of two or three witnesses every word may be established, whether the word of admonition, if the offender receive it; or the word of complaint, if he refuse it; for if he refuse it, the offended brother is by the mouth of the elders to tell the church, and if he hear the church, and declare the same by penitent confession, he is recovered and gained; and if the church discern him to be willing to hear, yet not fully convinced of his offence, as in case of heresy, they are to dis-

pense to him a public admonition ; which declaring the offender to lie under the public offence of the church, doth thereby withhold or suspend him from the holy fellowship of the Lord's supper, till his offence be removed by penitent confession. If he still continue obstinate, they are to cast him out by excommunication.

Matt. 5: 23, 24. Luke 17: 3, 4. Matt. 18: 15—17. Tit. 3: 10.

3. But *if the offence be more public at first*, and of a more heinous and criminal nature, to wit, such as are condemned by the light of nature, then the church, without such gradual proceeding, is to cast out the offender from their holy communion, for the further mortifying of his sin, and the healing of his soul in the day of the Lord Jesus.

1 Cor. 5: 4, 5, 11.

4. In dealing with an offender, great care is to be taken, that we be neither overstrict or rigorous, nor too indulgent or remiss ; our proceeding herein ought to be with a spirit of meekness, considering ourselves, lest we also be tempted ; and that the best of us have need of much forgiveness from the Lord. Yet the winning and healing of the offender's soul, being the end of these endeavors, we must not daub with untempered mortar, nor heal the wounds of our brethren slightly. On some have compassion, others save with fear.

Gal. 6: 1. Matt. 18: 34, 35. Ezek. 13: 10. Matt. 18: 17. 1 Cor. 5: 11. 2 Thess. 3: 6, 14.

5. If the Lord sanctify the censure to the offender, so as by the grace of Christ he doth testify his repentance with humble confession of his sins, and judging of himself, giving glory unto God, the church is then to forgive him, and to comfort him, and to restore him to the wonted brotherly communion which formerly he enjoyed with them.

2 Cor. 2: 7, 8.

6. The suffering of profane or scandalous livers to continue in fellowship, and partake in the sacraments, is doubtless a great sin in those that have power in their hands to redress it, and do it not. Nevertheless, inasmuch as Christ and his apostles in their times, and the prophets and other godly in theirs, did lawfully partake of the Lord's commanded ordinances in the Jewish church, and neither taught nor practised separation from the

same, though unworthy ones were permitted therein ; and inas-much as the faithful in the church of Corinth, wherein were many unworthy persons and practices, are never commanded to absent themselves from the sacraments, because of the same ; therefore the godly in like cases are not presently to separate.

Rev. 2 : 14, 15, 20. Matt. 23 : 3. Acts 3 : 1. 1 Cor. 6. 15 : 12.

7. As separation from such a church wherein profane and scandalous persons are tolerated, is not presently necessary ; so for the members thereof, otherwise unworthy, hereupon to abstain from communicating with such a church in the participation of the sacraments, is unlawful. For as it were unreasonable for an innocent person to be punished for the faults of others, wherein he hath no hand, and whereunto he gave no consent ; so it is more unreasonable, that a godly man should neglect duty, and punish himself, in not coming for his portion in the blessing of the seals as he ought, because others are suffered to come that ought not ; especially considering that himself doth neither consent to their sins, nor to their approaching to the ordinance in their sin, nor to the neglect of others who should put them away, and do not ; but on the contrary doth heartily mourn for these things, modestly and seasonably stir up others to do their duty. If the church cannot be reformed, they may use their liberty as is specified, chap. 13, sect. 3. But this all the godly are bound unto, even every one to do his endeavor, according to his power and place, that the unworthy may be duly proceeded against, by the church to whom this matter doth appertain.

2 Chron. 30 : 18. Gen. 18 : 25. Ezek. 9 : 4.

CHAPTER XVI.

THE MARKS OF A TRUE AND OF A FALSE CHURCH.

1. All men ought diligently and circumspectly to discern from the word of God, which is the true church, since all sects which are in the world assume to themselves the name of the church. The marks by which the true church is known, are these : If the pure doctrine of the gospel is preached therein ; if it maintains the pure administration of the sacraments, as instituted by

Christ; if church discipline is exercised in punishing of sin; in short, if all things are managed according to the pure word of God, all things contrary thereto rejected; and Jesus Christ acknowledged as the only Head of the church. With respect to those, who are members of the church, they may be known by the marks of Christians, namely, by faith; and when they have received Jesus Christ, the only Saviour, they avoid sin, follow after righteousness, love the true God and their neighbor, neither turn aside to the right or left, and crucify the flesh with the works thereof. But this is not to be understood, as if there did not remain in them great infirmities; but they fight against them through the spirit, all the days of their life, continually taking their refuge to the blood, death, passion, and obedience of our Lord Jesus Christ, "in whom they have remission of sins, through faith in him."

2. That is evidently a false church which ascribes more power and authority to itself and its ordinances, than the word of God; or which fails to exercise a scriptural discipline, and denies the essential doctrines of Christianity.

CHAPTER XVII.

UNITY OF THE VISIBLE CHURCH.

The unity of the visible catholic church is not immediately apparent, because it is divided into different societies, not only distinct in place, but holding tenets and usages somewhat peculiar. But the appearance of disunion will be diminished, if we exclude from this society all heretical sects, and recognize as the constituent members, those only who acknowledge "one Lord, one faith, one baptism, one God and Father of all." These we account one, on account of the fundamental points in which they agree, and do not consider the unity destroyed by the minor points in which they disagree. Particular churches should look upon themselves only as integral parts, and not as the whole. The latter idea is too much encouraged by the illiberal views and high pretensions of some parties.

CHAPTER XVIII.

FELLOWSHIP OF CHURCHES.

All those churches which have obtained "like precious faith through the righteousness of God and our Saviour Jesus Christ," and hold the same Divine Head, though distinct, ought to maintain church communion and fellowship, by extending to each other the privilege of communion at the Lord's table; by the mutual transfer of members when circumstances render removal expedient; by the occasional exchange of pastoral services; by giving and receiving advice and assistance, agreeably to established usages and Scriptural principles; and by earnest efforts to promote each other's welfare.

Rev. 1: 4. Rom. 16: 16. 1 Cor. 16: 19. Acts 15: 23. Rev. 2: 1. Acts 15: 2, 6, 22, 23. Gal. 2: 11—14. Rom 15: 1. Acts 11. 22, 29. 13: 27. Rom. 13: 26, 27. Gal. 2: 1, 2, 9. Matt. 18: 15—17. 1 Cor. 12: 13.

WHO ARE NOT WORTHY COMMUNICANTS.

1. Those who live vain and trifling lives, or who indulge in habitual levity.—Eph. 5: 3, 4. Matt. 12: 34.

2. All idle persons, who pursue no honest employment.—2 Thess. 3: 10.

3. All who attend places of sinful amusement, theatres, parties, balls, etc.—Phil. 3: 18, 19. 1 Tim. 3: 4. 5: 6.

4. All who entertain ill-will or hatred towards any one: this is murder.—1 John 3: 15.

5. All who originate or circulate slander of brethren, or of any one else.—James 1: 26. Prov. 10: 18. Ps. 101: 5.

6. All who have unsettled difficulties with others that might be settled if they were rightly disposed.—Eph. 4: 26.

7. All who are engaged in any unlawful or *sinful* employment, such as that of loteries, gambling, in buying or vending tickets, etc.

8. All heads of families who neglect family prayer.—Jer. 10: 25.

9. All who do not keep their word in business.—Prov. 12: 22.

10. All who are conscious of having committed a scandalous offence unknown to the church, and of which they have not repented.—Prov. 23: 13.

11. All who live in such neglect of duty or practice of sin, as to lay a stumbling-block before the church or world.—Rom. 14: 13.

TWELVE RULES FOR PROMOTING HARMONY AMONG CHURCH MEMBERS.

1. To remember that we are all subject to failings and infirmities, of one kind or another.—Matt. 7 : 1—5. Rom. 2 : 21—23.

2. To bear with and not magnify each other's infirmities.—Gal. 6 : 1.

3. To pray one for another in our social meetings, and particularly in private.—James 5 : 16.

4. To avoid going from house to house, for the purpose of hearing news, and interfering with other people's business.—Lev. 19 : 16.

5. Always to turn a deaf ear to any slanderous report, and to allow no charge to be brought against any person until well founded and proved.—Prov. 25 : 23.

6. If a member be in fault, to tell him of it in *private*, before it is mentioned to others.—Matt. 18 : 15.

7. To watch against shyness of each other, and put the best construction on any action that has the appearance of opposition or resentment.—Prov. 10 : 12.

8. To observe the just rule of Solomon, that is, *to leave off contention before it be meddled with*.—Prov. 17 : 14.

9. If a member has offended, to consider how glorious, how godlike it is to forgive, and how *unlike a Christian it is to revenge*.—Eph. 4 : 2.

10. To remember that it is always a grand artifice of the devil, to promote distance and animosity among members of churches, and we should, therefore, watch against every thing that *further*s his end.—James 3 : 16.

11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love, than we could do when acting alone, and indulging a contrary spirit.—John 13 : 35.

12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things.—Eph. 4 : 32. 1 Peter 2 : 21. John 13 : 5, 35.

FAMILY RELIGION.

JOSHUA 24: 15.—AS FOR ME AND MY HOUSE, WE WILL SERVE THE LORD.

FAMILY RELIGION is made up of these three parts: Family Worship, the holy Government of the Family, and Family Instruction.

That we owe this debt of religion to God, is to be argued from the very constitution of families. They are divine plantations settled by God himself, for this very end and purpose, to be nurseries of religion and godliness.

FAMILY WORSHIP.

1. The reading of a portion of the Bible is a necessary part of family worship. Let it be so much as communicates important instruction, and not so much as to produce weariness.

2. God is worshipped by singing praises unto his name; and for this purpose he has inspired men to compose for us psalms, and hymns, and spiritual songs, and gifted others in these latter days to fill our mouths with songs of deliverance. "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High,—to show forth thy loving-kindness in the morning, and thy faithfulness every night,—upon an instrument of ten strings, upon the psaltery,

and upon the harp, with a solemn sound." Praise is therefore a necessary part of family worship. Every Christian parent should be able to sing praise unto God; and is under obligation to have his children taught to sing as well as to pray and read.

3. God is worshipped when we pray unto him. For this shall every man who is godly pray unto God in his family. That is not a godly family, nor conducted by a godly head, where family prayer is neglected. But how does it appear that God is thus to be worshipped in every family?

1. Because God instituted families, with many special advantages and opportunities for his solemn worship. God will therefore bring all heads of families to account.

2. As man is a social creature, he owes worship in society to him, who is the author of his social nature; and in that society first, and in which he is first capable of rendering it, that is, in his family.

3. Families are under God's care, and live under his watchful eye, and are therefore bound to seek his protection and blessing.

4. Family worship is inculcated on our natural reason, and sense of gratitude and propriety, and has been observed, in some form, even by heathens themselves. If we neglect it, therefore, our conscience will accuse us, and our own hearts will condemn us.

5. Christian families are sanctified and set apart to God. The head of it is, by his own profession, the Lord's. The children are, by baptism, the Lord's. They should therefore be a living sacrifice unto God, holy, acceptable, which is their reasonable service. They may not live as the heathen do.

6. God requires from families solemn prayer and praise. See 1 Tim. 2: 8. Col. 3: 15—17. Eph. 6: 18. Acts 12: 12.

7. Family worship is a duty ordinarily crowned with special and divine blessings.

8. It has been observed by patriarchs, prophets and saints of God, in all ages. Witness Abraham, Job, Daniel, David, Joshua, 24: 15; Cornelius, Acts 10: 2. 1 Tim. 3: 4, 12. Esther 4: 16.

9. Families sin together, and should therefore confess and repent of their sins, each family apart.

10. Families enjoy together the mercies of a kind providence, and should therefore acknowledge them as such.

11. Families are only kept together by the power of that God who placed them in families; they should therefore seek together the continuance of the divine mercy.

12. Families wish to be together in heaven; they should therefore serve God together on earth.

13. If prayer and praise, and reading of the word of God are profitable and necessary to each alone, they are much more profitable, and therefore more necessary when properly performed by a united family.

14. And not to enlarge, let the head of every family in this church, whether a professor or not, remember that the wrath of God is distinctly pronounced against every family wherein he is not worshipped. "POUR OUT THY FURY ON THE HEATHEN THAT KNOW THEE NOT, AND ON THE FAMILIES THAT CALL NOT ON THY NAME."

15. The exercises of family worship ought to be every day more than once. It is with a great deal of reason, and of scripture light too, to be determined, that they ought to be steadily twice a day, that is, with greater solemnity. Ps. 114: 2. 55: 17.

16. Some have desired to be informed, whether in the case of the absence or sickness of the husband, it be incumbent on the wife to keep up family prayer? And the case is the same as to widows, or others of the female sex, who are the sole governesses of families.

It must be said in general to this question, that one rule cannot be suited to all cases. There may be very great variety, but circumstances differ. But,

1. Nothing is plainer, than that while the conjugal relation remains, the wife has a real part in the government of the family. That is plainly enough asserted in 1 Tim. 4: 14. The governing power must be solely in her, in the absence or failure of her husband ; and that must by no means be abandoned. And whereas all power and all order is from God, it cannot be denied or laid aside without injury.

2. Hereupon, if there be in the family a prudent pious son, who may be assigned to this work, it may fitly enough be done by such a one, by the appointment of the female head. And so the authority that belongs to her in her station is preserved, and the duty is performed.

3. It is possible, there may be families that entirely consist of females ; and concerning them there is no question.

4. Where the family is more numerous, and consists of the male sex, of whom none are fit or willing to undertake this solemn duty, and it cannot be done by the governess with decency or to edification ; in that case she is to follow the example of Esther,—a very laudable one,—and with her maidens and younger children still keep up the worship of God in her family.

THE HOLY GOVERNMENT OF THE FAMILY.

Christians should govern their families. That father will be involved temporally, and for ever, in the curse of Eli, who does not govern and maintain authority over his children. Christians should govern their families in a holy manner, and upon holy principles, and in a holy spirit.

1. The holy government of the family is a considerable part of God's holy government of the world ; and when it is neglected, the devil governs in his stead.

2. To leave a family ungoverned and ungodly, is a powerful means to secure the damnation of all its members.

3. A holy and well governed family tendeth not only to the safety of the members, but also to the ease and pleasure of their lives.

4. A holy and well governed family tends to make a holy posterity, and to propagate the fear of God from generation to generation.

5. A holy and well governed family is the preparation for a holy and well governed church.

6. Well governed families help to make a happy state and commonwealth, because they tend to make good men.

7. If the governors of families did faithfully perform their duties, it would be a great assistance to the pastor; it would very much supply his deficiencies, and that of his elders; and preserve and propagate religion in times of great coldness and laxity.

8. The neglect of this duty is less excusable than any other, for parents have every possible advantage for it put into their hands.

9. Well governed families are honorable and exemplary to others.

10. Holy and well governed families are blessed with the special presence and favor of God.

HOW TO GOVERN WELL A FAMILY.

1. Let your family understand that your authority is from God, and that in obeying you, they obey him.

2. Your authority will be proportioned to your knowledge, holiness, and unblameableness of life.

3. Show not your weakness by passion, or imprudent words or deeds; by fretfulness or murmuring impatience; either towards children or servants.

4. Lose not your authority by neglecting to urge it.

5. Strive to obtain prudence and skill in governing.

6. Study the Bible much.

7. Study the different tempers you have to deal with.

8. Be a good husband to your wife, and a good father to your children, and a good master to your servants, and let all things be done in love.

9. To govern others, you must learn to govern yourself.

10. To govern your family in a holy manner, you must be holy yourself.

11. Subject your own soul to God. Be sure you lay up your treasure in heaven. Maintain God's authority in your family more carefully than your own. Let spiritual love to your family predominate, and let your care be greatest for the saving of their souls, and your compassion greatest for their spiritual miseries.

12. It is of great importance that you should arrange your business and your family, so that there will be a system and regularity. No family was ever governed in a holy manner which was not governed in an orderly manner.

THE RELIGIOUS INSTRUCTION OF A FAMILY.

Parents and masters of families are expressly commanded to teach the substance of religion to those who are under their care. Deut. 6 : 6, 7, 20—25. Gen. 18 : 19. 2 Tim 3 : 15. Eph. 6 : 4. Prov. 1 : 8. Prov. 22 : 6. 1Tim. 3 : 4—12.

THE WESTMINSTER ASSEMBLY'S CATECHISM,

FOR THE USE OF CHRISTIAN FAMILIES.

Q. 1. What is the chief end of man ?

A. Man's chief end is to glorify God, and to enjoy him for ever.

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him ?

A. The word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. What do the Scriptures principally teach ?

A. The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man.

Q. 4. What is God ?

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Q. 5. Are there more Gods than one?

A. There is but one only, the living and true God.

Q. 6. How many persons are there in the Godhead?

A. There are three persons in the Godhead—the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 7. What are the decrees of God?

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence.

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 10. How did God create man?

A. God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q. 11. What are God's works of providence?

A. God's works of providence are his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Q. 12. What special act of providence did God exercise toward man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 14. What is sin?

A. Sin is any want of conformity unto or transgression of the law of God.

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate wherein they were created, was, their eating the forbidden fruit.

Q. 16. Did all mankind fall in Adam's first transgression?

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind, descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. 17. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery.

Q. 18. Wherein consists the sinfulness of that estate whereinto man fell?

A. The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

Q. 19. What is the misery of that estate whereinto man fell?

A. All mankind, by their fall, lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever.

Q. 20. Did God leave all mankind to perish in the estate of sin and misery?

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. 21. Who is the Redeemer of God's elect?

A. The only Redeemer of God's elect, is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was and continued to be God and man, in two distinct natures, and one person, for ever.

Q. 22. How did Christ, being the Son of God, become man?

A. Christ, the Son of God, became man, by taking to himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, and born of her, and yet without sin.

Q. 23. What offices doth Christ execute as our Redeemer?

A. Christ, as our Redeemer, executeth the office of a Prophet, of a Priest, and of a King, both in his estate of humiliation and exaltation.

Q. 24. How doth Christ execute the office of a Prophet?

A. Christ executeth the office of a Prophet in revealing to us, by his word and spirit, the will of God for our salvation.

Q. 25. How doth Christ execute the office of a Priest?

A. Christ executeth the office of a Priest in his once offering up of himself a sacrifice to satisfy divine justice and reconcile us to God, and in making continual intercession for us.

Q. 26. How doth Christ execute the office of a King?

A. Christ executeth the office of a King in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. 27. Wherein did Christ's humiliation consist?

A. Christ's humiliation consists in his being born, and that in a low condition, being made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried, and continuing under the power of death for a time.

Q. 28. Wherein consisteth Christ's exaltation?

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. 29. How are we made partakers of the redemption purchased by Christ?

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by the Holy Spirit.

Q. 30. How doth the Spirit apply to us the redemption purchased by Christ?

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. 31. What is effectual calling?

A. Effectual calling is a work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel.

Q. 32. What benefits do they that are effectually called partake of in this life?

A. They that are effectually called do in this life partake of justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them.

Q. 33. What is justification?

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. 34. What is adoption?

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

Q. 35. What is sanctification?

A. Sanctification is a work of God's Spirit, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.

Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption and sanctification?

A. The benefits which in this life do either accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. What benefits do believers receive from Christ at their death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q. 38. What benefits do believers receive from Christ at the resurrection?

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity.

Q. 39. What is the duty which God requires of man?

A. The duty which God requireth of man is obedience to his revealed will.

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man for his obedience was the moral law.

Q. 41. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. What is the sum of the ten commandments?

A. The sum of the ten commandments is, to love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbor as ourselves.

Q. 43. What is the preface to the ten commandments?

A. The preface to the ten commandments is in these words: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

Q. 44. What doth the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us, that, because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

Q. 45. What is the first commandment?

A. The first commandment is, Thou shalt have no other gods before me.

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God and our God, and the giving of that worship and glory to any other which is due to him alone.

Q. 48. What are we especially taught by these words, "before me," in the first commandment?

A. These words, "before me," in the first commandment, teach us that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other god.

Q. 49. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments.

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images, or in any other way not appointed in his word.

Q. 52. What are the reasons annexed to the second commandment?

A. The reasons annexed to the second commandment are, God's sovereignty over us, his property in us, and the zeal he hath to his own worship.

Q. 53. Which is the third commandment?

A. The third commandment is, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

Q. 54. What is required in the third commandment?

A. The third commandment requireth the holy and reverend use of God's names, titles, attributes, ordinances, word, and works.

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is, that, however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the Sabbath day, to keep it holy. Six days shalt labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word, expressly one whole day in seven to be a holy Sabbath to himself.

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or by doing that which is in itself sinful, or by unnecessary thoughts, words or works, about worldly employments or recreations.

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employment, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

Q. 63. Which is the fifth commandment?

A. The fifth commandment is, Honor thy father and thy mother that thy days may be long upon the land, which the Lord thy God giveth thee.

Q. 64. What is required in the fifth commandment?

A. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one, in their several places and relations, as superiors, inferiors, or equals.

Q. 65. What is forbidden in the fifth commandment?

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honor and duty belonging to every one, in their several places and relations.

Q. 66. What is the reason annexed to the fifth commandment?

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

Q. 67. Which is the sixth commandment?

A. The sixth commandment is, Thou shalt not kill.

Q. 68. What is required in the sixth commandment?

A. The sixth commandment requireth all lawful endeavors to preserve our own life and the life of others.

Q. 69. What is forbidden in the sixth commandment?

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

Q. 70. Which is the seventh commandment?

A. The seventh commandment is, Thou shalt not commit adultery.

Q. 71. What is required in the seventh commandment ?

A. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behaviour.

Q. 72. What is forbidden in the seventh commandment ?

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

Q. 73. Which is the eighth commandment ?

A. The eighth commandment is, Thou shalt not steal.

Q. 74. What is required in the eighth commandment ?

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. 75. What is forbidden in the eighth commandment ?

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own or our neighbor's wealth or outward estate.

Q. 76. Which is the ninth commandment ?

A. The ninth commandment is, Thou shalt not bear false witness against thy neighbor.

Q. 77. What is required in the ninth commandment ?

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing.

Q. 78. What is forbidden in the ninth commandment ?

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbor's good name.

Q. 79. Which is the tenth commandment ?

A. The tenth commandment is, Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

Q. 80. What is required in the tenth commandment ?

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbor, and all that is his.

Q. 81. What is forbidden in the tenth commandment ?

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbor, and all inordinate motions and affections to any thing that is his.

Q. 82. Is any man able perfectly to keep the commandments of God ?

A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.

Q. 83. Are all transgressions of the law equally heinous ?

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 84. What doth every sin deserve ?

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.

Q. 85. What doth God require of us, that we may escape his wrath and curse due to us for sin ?

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with a diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 86. What is faith in Jesus Christ ?

A. Faith in Jesus Christ is a saving grace, whereby we receive, and rest upon him alone for salvation, as he is offered to us in the gospel.

Q. 87. What is repentance unto life?

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.

Q. 88. What are the outward means whereby Christ communicateth to us the benefits of redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are, his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

Q. 89. How is the word made effectual to salvation?

A. The Spirit of God maketh the reading, but especially the preaching, of the word an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

Q. 90. How is the word to be read and heard, that it may become effectual to salvation?

A. That the word may become effectual to salvation, we must attend thereunto, with diligence, preparation, and prayer, receive it with faith and love, lay it up in our hearts, and practise it our lives.

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q. 92. What is a sacrament?

A. A sacrament is a holy ordinance instituted by Christ, wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, baptism and the Lord's supper.

Q. 94. What is baptism?

A. Baptism is a sacrament wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him; but the infants of such as are members of the visible church are to be baptized.

Q. 96. What is the Lord's supper?

A. The Lord's supper is a sacrament wherein, by giving and receiving bread and wine according to Christ's appointment, his death is showed forth, and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. 97. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience, lest, coming unworthily, they eat and drink judgment to themselves.

Q. 98. What is prayer?

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. What rule hath God given for our direction in prayer?

A. The whole word of God is of use to direct us in prayer; but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called the Lord's Prayer.

Q. 100. What doth the preface of the Lord's Prayer teach us?

A. The preface of the Lord's Prayer, which is, "Our Father, which art in heaven," teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us, and that we should pray with and for others.

Q. 101. What do we pray for in the first petition?

A. In the first petition, which is, "Hallowed be thy name," we pray that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Q. 102. What do we pray for in the second petition?

A. In the second petition, which is, "Thy kingdom come," we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.

Q. 103. What do we pray for in the third petition?

A. In the third petition, which is, "Thy will be done in earth as it is in heaven," we pray that God, by his grace, would make us able and willing to know, obey, and submit to, his will in all things, as the angels do in heaven.

Q. 104. What do we pray for in the fourth petition?

A. In the fourth petition, which is, "Give us this day our daily bread," we pray that, of God's free gift, we may receive a competent portion of the good things of this life, and enjoy his blessing with them.

Q. 105. What do we pray for in the fifth petition?

A. In the fifth petition, which is, "And forgive us our debts, as we forgive our debtors," we pray that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 106. What do we pray for in the sixth petition?

A. In the sixth petition, which is, "And lead us not into temptation, but deliver us from evil," we pray that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 107. What doth the conclusion of the Lord's Prayer teach us?

A. The conclusion of the Lord's Prayer, which is, "For thine is the kingdom and the power, and the glory, for ever, Amen," teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory, to him; and in testimony to our desire and assurance to be heard, we say, Amen.

A P P E N D I X.

CHURCH OF CHRIST

IN LEYDEN CHAPEL.

THIS church was formed in Boston, on the eighth day of February, 1844.

The immediate causes of its formation were, certain difficulties in the Salem Street Church and Society, that occurred in the latter part of the year 1843.

During the progress of these difficulties, it became evident that a large number of that church and congregation were so much dissatisfied with the proceedings of the voting majority of the church and pew-proprietors, in reference to the dismissal of the then pastor (Rev. Mr. Towne), that upon that event taking place, they would remove from that congregation and become united elsewhere with churches either of our own or other denominations of Christians.

Under these circumstances, and there being no hope of avoiding a division, it occurred to several individuals, that the opportunity was afforded to establish a new church, to be located somewhere in the vicinity of the upper part of Hanover Street, in a position convenient to the residents in the northwesterly section of the city, including that part formerly known as the Mill Pond, where was a large population, and near which there was no church of the Orthodox Congregational denomination.

A meeting was accordingly held by private invitation, on the evening of December 2, 1843, to consult upon the subject. After full deliberation, the following paper was drawn up and signed by eleven individuals, the whole number present, viz. :

“The undersigned, desirous of opening a new place for public worship, somewhere near the head of Hanover Street, or in that vicinity, hereby associate for that purpose, agreeing to lend our aid, so far as we

may be able, in carrying out any plan for that purpose that may, on further examination and inquiry, be found reasonable and practicable."

After prayer for divine guidance, a committee was appointed to make further inquiry. Several meetings were held subsequently, more fully attended, at which it was ascertained, from the report of the committee and otherwise, that a sufficient number of persons were ready to engage in the enterprise, that a congregation could be immediately gathered of sufficient strength and ability to sustain the pecuniary burden, that the Rev. Mr. Towne was willing to become pastor of the new church, that the large hall in the Tremont Temple (No. 1) could be obtained as a place of worship, until further and more permanent arrangements could be made, and that some of the members of other churches of our denomination, and also some of the ministers had been consulted, who advised that the enterprise should be undertaken.

In the mean time, the Salem Street Church, at a regular meeting, had been informally made acquainted with this state of things, and was understood to express no unwillingness that these proceedings should be continued.

At the Council for the dismissal of Rev. Mr. Towne, held on the 28th of December, these proceedings were also incidentally alluded to, and in the result, the Council expressed satisfaction "to know that many of the church and society have been, and still are, disposed to co-operate with Mr. Towne as their pastor," although, while so doing, "they deeply regret the mutual misunderstanding between the church and society, as such, and him."

At a very full meeting held on Monday evening, January 8, 1844, called for the express purpose of deciding the question, it was agreed unanimously that a new church should be formed immediately, and that the hall in the Tremont Temple should be engaged for the use of the new congregation, which assembled for the first time on the next Sabbath, January 14, 1844.

Meantime arrangements were made by the persons proposing to be organized into the new church, for procuring their letters of dismissal and recommendation from their respective churches.

A large proportion of those proposing to be organized were from the Salem Church. These, after consultation, united in the following joint letter, asking a dismissal and recommendation to a Council to be called for the organization of a new church.

"BOSTON, JANUARY 17, 1844.

"To the Salem Church.

"BRETHREN AND SISTERS,—Believing that God in his providence has made it our duty to unite in the formation of a new church, under the pastoral care of Rev. Joseph H. Towne, we do hereby ask from you the usual letter of dismissal and recommendation to an Ecclesiastical Council, to be hereafter called for the purpose of organizing said church.

"In separating from you, brethren and sisters, permit us to give you this testimony of our sincere desire that God would still continue to prosper you in the work of building up his kingdom; and that you and we may continue to labor faithfully in his cause, although henceforth in different places upon the walls of our spiritual Zion. Our prayers have been and will continue to be offered to the great Head of the church, that he would pour out his Spirit upon you, and bless you, as he has done in the times of refreshing that are past. We remain yours, in the faith and fellowship of the gospel."

Signed by about one hundred persons.

At a meeting on the 31st of January, the covenant and form of admission prepared by a committee previously appointed was adopted.

At the same meeting a committee was chosen to call a Council for the organization of the proposed church, to consist of the pastors and delegates of the same churches that composed the Council for the dismissal of Mr. Towne, and also the Salem Church.

On the 5th of February, the applicants for dismissal from Salem Church received a paper from that Church, as a letter of dismissal, of which the following is a copy :

"To the Ecclesiastical Council hereafter to be called, to take into consideration the request of AMOS DUNNELS and others, to be formed into a new church, under the pastoral care of the Rev. JOSEPH H. TOWNE. The Salem Church, in Boston, sendeth greeting:

"REVEREND AND BELOVED :

"Whereas Amos Dunnels and others, whose names are hereunto appended, have requested to be dismissed from us, and recommended to you for the purpose of being organized into a new church under the pastoral care of the Rev. JOSEPH H. TOWNE;—this is to certify that they are members of this church, in regular standing,—and we still cherish towards them feelings of Christian affection, and strong desires for their increasing holiness and usefulness in the cause of Christ. But of their proceedings since the dismissal of the Rev. Mr. Towne, in relation to the formation of a new church, and also of the expediency of such a measure under existing circumstances, we express no opinion, but confidently refer these points, and all others involved in this subject, to the Christian judgment of the Council. We feel indeed that very important principles are involved in the case, as it regards the duties of individuals towards the church of which they are members, and of the church towards individuals, in such circumstances; and also, as it regards the proper time and mode of undertaking such an enterprise;—but in our present trying circumstances, we feel disposed rather to ask advice of our sister churches, than to give an opinion on any of the points involved. If, however, after a careful investigation of the whole matter, in the opinion of the Council, it is expedient that these brethren and sisters should be formed into a separate church, we will acquiesce, and this shall be their dismissal and recommendation, according to their request.

"By vote of, and in behalf of, the Salem Church, Boston, January 24, 1844."

THOMAS HOLLIS, *Moderator.*

SAMUEL TENNEY, *Clerk.*

The following is a list of names of the brethren and sisters referred to in the foregoing certificate, and is to be appended thereto.

Amos Dunnels,
 Lucy Dunnels,
 Thomas C. Dunnels,
 Horatio P. Dunnels,
 Lucy E. Dunnels,
 Harriet A. Cutter,
 Elvira S. Drury,
 Thomas D. Demond,
 Susan M. P. Demond,
 formerly *Susan M. Palmer*,
 Susan C. Palmer,
 Mary S. Palmer,
 Henry Clark,
 Susan Clark,
 Mary G. P. Clark,
 James M. Whiton
 Mary E. Whiton,
 Lucy L. Wellington,
 William B. H. Clarke,
 Elizabeth T. Clarke,
 Alfred H. Orcutt,
 Mary Ann Orcutt,
 formerly *Mary Ann Merrill*,
 Nehemiah Merritt,
 Anna B. Merritt,
 Nehemiah T. Merritt,
 Anna B. Merritt, Jr.
 William T. Keyes,
 Abigail Snow,
 George K. Snow,
 Ebenezer Hoyt,
 Hannah D. Hoyt,
 Betsey Pike,
 David F. Bradlee,
 Mary K. Bradlee,
 Mary Currill,
 Sarah Whitmore,
 Amelia H. Whitmore,
 Elizabeth J. King,
 Ezra Palmer,
 Diancy S. Walker,
 Archibald Hayes,
 Paul Higgins,
 Sophia K. Higgins,
 John Stimson,
 Elizabeth Dupee,
 Isaac H. Hazelton,
 Susan P. Hazelton,
 Seth Robinson,
 Mehitable Robinson,

John H. Edlefson,
 Mark Clarke,
 Julia Ann Dupee,
 James Perkins,
 Samuel S. Stacey,
 William T. Perrin,
 Leonard F. Cutter,
 Clarissa Henry,
 Hannah Ball,
 Mary Furber,
 Mary Jane Harding,
 John Davis,
 Alonzo P. V. Rice,
 Oliver Miles,
 Abigail Miles,
 Sophronia Lailer,
 Mary Ann Green,
 Susan A. Bennett,
 Margaret McManus,
 Mary S. Cheney,
 Ann M. Baxter,
 Mary Baxter,
 Mary A. D. Robinson,
 Frances M. Bazin,
 Joseph H. Towne,
 Eliza J. Towne,
 Elizabeth T. Dow,
 William Adams,
 Betsey Adams,
 Walter Manning,
 Abby H. Manning,
 formerly *A.H. Barker*,
 Elizabeth Edlefson,
 Maria M. Chamberlin,
 Hannah Hibbert,
 Margaret Simpson,
 Harriet M. Cutter,
 Eliza J. Bennett,
 Almira E. Locke,
 Jane Reynolds,
 Sophia A. Coombs,
 Sarah W. Fletcher,
 Jane Barry,
 Pamela D. Allen,
 formerly *Pamelia D. Ewell*,
 Sarah C. Brown,
 formerly *Sarah C. Ingalls*,
 Rebecca F. Furness,
 James D. Farnum.

THOMAS HOLLIS, *Moderator.*

SAMUEL TENNEY, *Clerk.*
Boston, January 24, 1844.

The Council convened on the 7th of February, and, at the request of the committee, adjourned to 3 o'clock, P. M. on the following day.*

On the 8th, it re-assembled, when the committee presented a statement of the proceedings of the persons proposing to be organized, together with the letters of dismission and recommendation, and also the paper from the Salem Church. The following is the

RESULT OF COUNCIL.

Boston, February 7th, 1844.

Agreeable to letters missive from a committee of a number of individuals principally members of Salem Church, an Ecclesiastical Council was convened in the Tremont Temple, February 7th, 1844, for the purpose of forming a new Congregational Church.

The Council was called to order by the Rev. William Jenks, D. D. The Rev. N. Adams was chosen Moderator, and the Rev. D. M. Lord, Scribe.

At the request of the Committee of Arrangements, who called the Council, it was voted to adjourn to meet in this house to-morrow (Feb. 8th), at 3 o'clock, P. M.

Feb. 8th.—The Council met according to adjournment, and the following Churches were present by their pastors and delegates, viz.:

OLD SOUTH CHURCH—Rev. George W. Blagden, *Pastor*. Dea. Pliny Cutler, *Delegate*.

PARK STREET CHURCH—Rev. Silas Aiken, *Pastor*. Dea. N. Dana, *Delegate*.

ESSEX STREET CHURCH—Rev. N. Adams, *Pastor*. Dea. George Rogers, *Delegate*.

BOWDOIN STREET CHURCH—Rev. Hubbard Winslow, *Pastor*. Dea. Ezra C. Hutchins, *Delegate*.

GREEN STREET CHURCH—Rev. Martin Moore, *Delegate*.

SALEM STREET CHURCH—Bro. Ephraim Buck, *Delegate*.

PINE STREET CHURCH—Rev. Austin Phelps, *Pastor*. Bro. J. Os-good, *Delegate*.

MARINERS' CHURCH—Rev. Daniel M. Lord, *Pastor*.

CENTRAL CHURCH—Rev. William M. Rogers, *Pastor*. Bro. Wm. J. Hubbard, *Delegate*.

GARDEN STREET CHURCH—Dea. N. Rogers, *Delegate*.

MOUNT VERNON CHURCH—Rev. Edward N. Kirk, *Pastor*. Dea. Julius A. Palmer, *Delegate*.

The Council was called to order, and opened with prayer by the Moderator. Letters of dismission and recommendation of persons from their respective churches, who desire to be organized into a church, were submitted to the Council. Statements were then made, through their Committee, showing why, in their opinion, a new Congregational Church should be formed.

After a free interchange of views, it was voted, that it is expedient to form these individuals into a church with the confession of faith and covenant submitted to the Council.

* The reason for this adjournment was a domestic affliction in the family of Rev. Mr. Towne.

Voted, That the Council proceed to the organization of the Church, and that the order of services, and parts, be assigned as follows :

Invocation and Reading of the Scriptures, by Rev. Mr. Aiken.

Introductory Prayer, by Rev. Mr. Winslow.

Sermon, by Rev. Mr. Blagden.

Reading of the Covenant, Recognition of the Church, and Consecrating Prayer, by the Moderator.

Fellowship of the Churches, by Rev. Mr. Rogers.

Concluding Prayer, by Rev. Mr. Lord.

Benediction, by the Moderator.

Voted to adjourn to meet in this place to attend the public services at 7 o'clock. The Council met according to adjournment. The Church was organized and the services performed as assigned.

(Signed,)

N. ADAMS, *Moderator*.

DANIEL M. LORD, *Scribe*.

Attest—a true copy,

DANIEL M. LORD.

On the 12th of February, the Church appointed a committee to extend, in connection with a committee of the Society, a call to Rev. Joseph H. Towne, to become its pastor; also, a committee to prepare Standing Rules, a Platform of Ecclesiastical Principles, and such other matters as they might think desirable to recommend to the Church for adoption, and reports were afterwards made, from time to time, in respect to these matters, which, as adopted by the Church, will be found in this volume.

On the 19th of February, the committee to present a call to Rev. Mr. Towne, reported that they had done so, and that it had been accepted.

At the same meeting, was adopted the name of the NORTH UNION CHURCH, it being understood that this name was adopted temporarily, until the Church should have a fixed location.

On the 27th of February the Church elected WILLIAM ADAMS, HENRY CLARK, and JAMES M. WHITON, Deacons.

On the 28th of February a Council for the installation of the pastor elect was convened. The churches represented, were the Park Street, Old South, Essex Street, Bowdoin Street, Green Street, Pine Street, Mariner's, Salem, Central, Garden Street, Mount Vernon, and Phillip's Churches in Boston, Winnisimmet, Chelsea, and the North Congregational, Hartford, Ct. The public exercises took place in the evening in the Central Church, Winter Street, which was kindly offered to the church for the occasion.

The Invocation and Reading the Scriptures, were by Rev. Mr. Blagden. Prayer by Rev. Mr. Langworthy, of Chelsea. Sermon by Rev. Dr. Bushnell, of Hartford, Ct., from 1 Cor. 1: 21. Installing Prayer by Rev. Dr. Jenks. Charge by Rev. Mr. Adams. Right Hand of Fellowship by Rev. Mr. Rogers, and Benediction by the pastor.

At the annual meeting on the 21st of January, 1846, it was voted by the church that the name of *North Union Church* (temporarily adopted at the organization) be henceforth discontinued and the church hereafter be known as the *Church of Christ in Leyden Chapel*.

In accordance with a suggestion from the deacons, at a meeting for devotional exercises some weeks previously, the Church on the 21st of January, 1846, elected brother GEORGE BRADFORD, Jr., and on the 23d of February following, brother JAMES HAUGHTON, to be deacons, the choice being unanimous in each case.

The Lord our God be with us as he was with our fathers: let him not leave us nor forsake us: that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments and his statutes and his judgments which he commanded our fathers.—1 Kings 8: 57, 58.

STANDING RULES OF THE CHURCH.

1. ALL meetings for business shall be opened with prayer.

2. The pastor is, ex officio, moderator. If, at any time, the Church should be destitute of a pastor, or if the pastor should be absent from a church meeting, it shall be the duty of the deacons to preside in rotation, or, in case of their absence, one may be chosen for the occasion.

3. The annual meeting, for the choice of Officers, Standing Committee, and other business, shall be held on the third Wednesday in January, the time to be fixed by the deacons, and notice given from the pulpit on the Sabbath preceding. The Standing Committee shall also have authority to call special meetings for business, whenever they may judge it necessary.

4. All Standing Committees and Officers shall be chosen by ballot.

5. At the annual meeting for business, the following officers and committees shall be chosen to hold their offices for the ensuing year, and until others are chosen in their stead, viz.:

A clerk who shall keep the records of the Church.

A Standing Committee, of which the pastor and deacons shall constitute a part, who shall examine all applicants for admission, and present in writing a report of the names of such as they approve. They shall also act as a Committee of inquiry and discipline. One of the deacons shall be appointed as Treasurer.

6. Candidates for admission, whether professors or non-professors, shall be propounded to the Church at least four weeks previous to admission ; and notice thereof be publicly given the second Sabbath following.

7. Candidates for admission having been approved by the Church, shall become members, if professors, by signing our Articles of Faith and Covenant ; if non-professors, by public profession and signing our Articles of Faith and Covenant.

8. The Lord's Supper will be celebrated once in two months, on the afternoon of the first Sabbath in January, March, May, July, September, and November.

9. Admissions to the Church shall be made at the close of the sermon in the morning, previous to the communion ; those by profession to be received in presence of the congregation.

10. A contribution shall be made at the close of every communion service, and the funds thus obtained, shall be used in defraying the current expenses of the Church, and in assisting its necessitous members.

11. There shall be a weekly meeting of the Church on Friday evening, for devotional exercises and religious conference. Members of other churches worshipping with us, may be admitted to these meetings by special vote of the Church. No secular business requiring discussion, shall be attended to at these meetings.

12. The regular season for the baptism of children shall

be on the morning of the Sabbath following the communion, and the pastor will meet the children of the Church for catechetical instruction, on the afternoon of the Wednesday next following the communion.

13. Any member wishing to withdraw from this church to unite with another, shall signify his wishes, and apply in a proper spirit, to be first released from his obligations to this Church. Any other mode of withdrawal will be deemed irregular and censurable. Persons wishing to unite with this Church are requested to make known their wishes to the pastor, previously to applying to the Committee.

14. This Church holds itself bound to grant dismissions and recommendations to members in regular standing, who conscientiously prefer any other evangelical denomination, when properly sought.

15. Members who absent themselves for the period of one year, from the worship and ordinances of this Church, without assigning to the Standing Committee satisfactory reasons for not removing their relation, shall be considered in fault in respect to that duty, and shall be notified to that effect; and whenever a member shall neglect to make a satisfactory reply to the above request, he shall, for such neglect, be deemed guilty of a breach of covenant obligation.

16. It is expected that members of other churches, who may wish to commune with this Church, for more than one year, will request a dismission from their respective churches, and an admission to this Church, unless they give satisfactory reasons for the delay to the Standing Committee.

17. Members removing from the city, should give notice of their removal to the Committee.

18. The expenses of the pastor and delegates, who may be appointed to attend ecclesiastical bodies, shall be defrayed by the Church.

19. No standing rule shall be annulled or altered, unless the same shall be agreed to by two-thirds of the male members present, at an annual meeting.

SECULAR AFFAIRS OF THE CHURCH.

20. The Standing Committee shall have charge of the secular concerns of the Church:—make the arrangements for warming and lighting the house, and for keeping the same in order:—appoint a sexton:—fix his compensation:—shall take charge of the letting of pews and seats: and may make such regulations in regard thereto, as they may deem advisable:—may have power to grant the use of seats to aged and infirm members of the Church that are unable to pay for them:—shall make all arrangements in respect to the singing that may be necessary:—and shall have the general charge and superintendence of the concerns of the Church, during the time for which they may be elected.

21. The Standing Committee shall keep a record of their doings, which shall be read to the Church at the annual meeting.

22. The Standing Committee shall have power to delegate the different duties devolving on them to Sub-Committees, the proceedings of such Sub-Committees to be recorded as provided in twenty-first rule.

23. The Standing Committee shall have no power to expend money, excepting such sums as may be appropriated by the Church for their disposition.

24. Three members of the Standing Committee shall constitute a quorum for the transaction of business.

25. There shall be appointed annually, three Auditors to examine the accounts of the Treasurer.

RECORD OF THE

OFFICERS AND MEMBERS

OF THE

CHURCH OF CHRIST IN LEYDEN CHAPEL.

OFFICERS.

When elected.	PASTOR.	Term expired.
1844. Feb. 12.	REV. JOSEPH H. TOWNE.	

DEACONS.

1844.	Feb. 27.	WILLIAM ADAMS,
	“ “	HENRY CLARK,
	“ “	JAMES M. WHITON,
1846.	Jan. 21.	GEORGE BRADFORD, JR.
	Feb. 23.	JAMES HAUGHTON.

CLERK.

1844.	Feb. 19.	JAMES M. WHITON.
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STANDING COMMITTEE.

1844.	Feb. 27.	JAMES HAUGHTON,	Feb. 23, 1846.
	“ “	JOHN DAVIS,	
	“ “	GEORGE BRADFORD, JR.	Jan. 21, 1846.
	“ “	JOHN TOWNE,	
	“ “	EZRA PALMER,	Jan. 15, 1845.
1845.	Jan. 15.	THOMAS D. DEMOND,	Jan. 21, 1846.
	“ “	NEHEMIAH MERRITT,	
1846.	Jan. 21.	JAMES PERKINS,,	
	“ “	EZRA PALMER,	
	“ “	SAMUEL W. HALL.	

MEMBERS.

☞ The names of present members are in *Roman letters* ; of members dismissed to other churches, in *italics*; of members deceased, in *small capitals*.

Membership commenced.

Membership ended.

1844.	Feb. 8.	Amos Dunnels, <i>Salem Church,</i>	
		“ Lucy Dunnels,	“
		“ Horatio P. Dunnels,	“
		“ Lucy E. Dunnels(<i>Cutter</i>)	“
		“ Harriet A. Cutter,	“
		“ Harriet M. Cutter,	“
		“ Elvira S. Drury,	“
		“ Thomas D. Demond,	“
		“ Susan M. P. Demond,	“
		“ Ezra Palmer,	“
		“ Susan C. Palmer,	“
		“ Mary S. Palmer (<i>Foster</i>)	“
		“ Henry Clark,	“
		“ Susan Clark,	“
		“ Mary G. P. Clark,	“
		“ James M. Whiton,	“
		“ Mary Elizabeth Whiton,	“
		“ Lucy L. Wellington,	“
		“ William B. H. Clarke,	“
		“ Elizabeth T. Clarke,	“
		“ Alfred H. Orcutt,	“
		“ Mary Ann Orcutt,	“

Membership commenced.

Membership ended.

1844. Feb. 8.

Salem Church.

"	Nehemiah Merritt,	"
"	Anna B. Merritt,	"
"	Nehemiah T. Merritt,	"
"	Anna B. Merritt, Jr.	"
"	WILLIAM T. KEYES,	" Jan. 11, 1846.
"	George K. Snow,	"
"	Abigail Snow,	"
"	Ebenezer Hoyt,	"
"	Hannah D. Hoyt,	"
"	Betsey Pike,	"
"	David F. Bradlee,	"
"	Mary K. Bradlee,	"
"	Mary Currill (<i>Carpenter</i>)	"
"	Sarah Whitmore,	"
"	Amelia H. Whitmore,	"
"	Elizabeth J. King,	"
"	Diancy S. Walker,	"
"	Archibald Hayes,	"
"	Isaac H. Hazelton,	"
"	Susan P. Hazelton,	"
"	John H. Edlefson,	"
"	Elizabeth Edlefson,	"
"	James Perkins,	"
"	Samuel S. Stacey,	"
"	William T. Perrin,	"
"	Leonard F. Cutter,	"
"	John Davis,	"
"	Alonzo P. V. Rice,	"
"	Sophronia Lailer(<i>Caswell</i>)	"
"	Mary Ann Green,	"
"	Mary S.Cheney(<i>Wippen</i>)	"
"	Ann M. Baxter,	"
"	Mary Baxter,	"

Membership commenced.

Membership ended.

1844 Feb. 8.

Salem Church.

"	Elizabeth T. Dow,	"
"	Walter Manning,	"
"	Abby H. Manning,	"
"	Hannah Hibbert,	"
"	Margaret Simpson,	"
"	Jane Reynolds,	"
"	Sarah W. Fletcher,	"
"	Pamelia D. Allen,	"
"	Rebecca Furness,	"
"	Paul Higgins,	"
"	Sophia K. Higgins,	"
"	Martha T. Houghton,	"
"	John Stimson,	"
"	Eliza T. Dupee,	"
"	Julia Ann Dupee,	"
"	Seth Robinson,	"
"	Mehitable Robinson,	"
"	Mary A. D. Robinson,	"
"	Mark Clarke,	"
"	Clarissa Henry,	"
"	Hannah Ball,	"
"	Mary Furber,	"
"	Mary Jane Harding,	"
"	Oliver Miles,	"
"	Abigail Miles,	"
"	Susan A. Bennett,	"
"	Margaret McManus,	"
"	Frances M. Bazin,	"
"	Joseph H. Towne,	"
"	Eliza J. Towne,	"
"	William Adams,	"
"	Betsey Adams,	"
"	Maria M. Chamberlin,	"
"	Eliza J. Bennett,	"

Membership commenced.

Membership ended:

1844. Feb. 8.

Salem Church.

- " Almira F. Locke, "
- " Sophia A. Coombs, "
- " Jane Berry, "
- " Sarah C. Brown, "
- " James D. Farnum, "
- " Mary Bazin, *Green St. Church.*
- " George Bradford, Jr. *Central Ch.*
- " WILLIAM H. STACEY, " Feb. 3, 1846.
- " James Haughton, *Bowdoin St. Church.*
- " Eliza R. Haughton, "
- " John Towne, *Tabernacle Church, Salem.*
- " Lucy Towne, "
- " Nancy Cross, *Crombie St. Church, Salem.*
- " John Merrill, *South Church, Andover.*
- " Martha T. Houghton, *Lunenburg.*

Feb. 27. Cynthia J. Hiscock, *Sturbridge.*

- " Mary J. Falconer (*Dunnels*), *N. York.*
- " Maria Fisk, *Appleton St. Ch. Lowell.*
- " Moses H. Freeman, *Phillips' Church.*
- " Rebecca Freeman, "
- " Hannah Tyson, *Salem Church.*
- " Susan H. Allen, "
- " Eveline Stimson, "
- " Hannah Banks, "
- " Clarissa Shattuck, "
- " William G. Shattuck, "
- " Eliza R. Shattuck, "
- " Mary Jane Lawrence, "

May 3. Mary F. Perkins,

- " Philenia W. Dupee,
- " William English,
- " John E. Dinnin, April 25, 1845.
- " Alice V. Dinnin, April 25, 1845.

Membership commenced.

Membership ended.

1844. May 3.

“ Lemuel E. Caswell, *Garden St. Ch.*“ *Samuel G. Shelton*, 2 *Free Ch. N. Y.* Oct. 26, '44.“ *Sarah Jane Vinal*, *Walpole*, April 25, 1845.

July 5. Sarah P. Bradford,

“ Sarah Davis,

Sept. 1. Pamela O. Senter, *Ithica, N. Y.*

“ Jesse Farmer,

Nov. 1. Rachel C. Hoffman.

1845.

Jan. 3. Abby D. Woodman, 1st *Ch. Newburyport.*“ Dolly C. Blake, *Ashby, Ms.*“ Louisa Kent, 1st *Ch. Brooklyn, N. Y.*“ John F. Richardson, *Falmouth, Me.*“ Stephen N. Stockwell, *Worcester.*“ Sarah F. Myrick, *Salem Church.*

“ Elizabeth F. Crosby, “

March 1. Harvey Carpenter, *Woodstock, Vt.*May 2. Samuel W. Hall, *Maveric Ch.*

“ Margaret B. Hall, “

“ Sophia E. Warren, *Central Church.*

“ Susan C. Perrin, “

“ Mary L. Richardson,

“ Abigail Ann Appleton,

Nov. 2. Polly Richardson.

1846.

Jan. 2. William Jenks, D. D. *Messiah Church.*

“ Betsey Jenks, “

“ Hezekiah Prince, “

“ Sarah N. Prince, “

“ Charles N. Souther, “

“ Martin Moore, “

“ Sarah F. Moore, “

“ Mary L. Morse, “

Membership commenced.

Membership ended.

1846. Jan. 2.

Messiah Church.

"	Jonathan Chaffee,	"
"	Nancy Chaffee,	"
"	Louisa F. Chaffee,	"
"	Abigail Lovis,	"
"	Lucretia Hastings,	"
"	Mary McEwen,	"
"	Hannah Davis,	"
"	Hannah Doak,	"
"	Elizabeth J. Mansise,	"
"	Lucy Litchfield,	"
"	Mary Savage,	"
"	Caroline McConnell,	"
"	Sarah Reed,	"
"	Thomas Palmer,	"
"	Hannah Palmer,	"
"	Meriel P. Pratt,	"
"	Frances Foster,	"
"	Charlotte Foster,	"
"	Lucy Foster,	"
"	Jemima Peck,	"
"	Louisa Kent,	"
"	Maria L. Kent,	"
"	Samuel H. Barnes,	"
"	Susan Barnes,	"
"	Mary Howe,	"
"	Ann A. Shaw,	"
"	Ann Learned,	"
"	Dorcas Sawyer,	"
"	Harriet Fowles,	"
"	Harriet Ann Fowles,	"
"	Charles D. Fowles,	"
"	John Ford, <i>Conway, N. H.</i>	
"	Margaret Knowlton, <i>New North.</i>	

Membership commenced.

Membership ended.

1846. Jan. 2.

- “ Samuel Chadwick, *Hempstead, L. I.*
 “ Benj. L. Allen, *Ch. Lafayette Square. N. O.*
 “ Hannah L. Allen, “
 “ Abiel Holt, *Messiah Church.*
 “ Edah Holt, “
 “ Barnabas Whitney, “
 “ Harriet Whitney, “
 “ Sally Labree, “
 “ John E. Dinnin, *Bangor, Me.*
 “ Alice V. Dinnin, “
 “ Sarah J. Vinal, “

Feb. 23. Isaac S. Gross, *Truro.*

- “ Betsey Gross, “
 “ Louisa L. Merrill, *Central Church.*
 “ John Bates, *Messiah Church.*
 “ Mary Bates, “
 “ Mary L. S. Bates, “
 “ Rebecca B. Lowe, “
 “ Hannah Lord, “
 “ Hannah A. Callender, “
 “ Christiana Spear, “
 “ Mary Horsman, “
 “ Mary Ann Whitney, “
 “ William Masters, “
 “ Mary C. Masters, “
 “ Mary Ann Masters, “

March 1. Albion H. Nichols.

Whole number, 213.

PRACTICAL HINTS FOR CHURCH MEMBERS.

ATTENDING THE MEETINGS OF THE CHURCH.

THE church appoints the exercises of the Sabbath and of the week by the authority of Christ,—with the concurrence of its members,—and with a supreme regard to the glory of God, the good of the church, and the spiritual interests of its members. Members, therefore, are under solemn obligations to God, as well as to the church, and to themselves, to attend upon them all, regularly, punctually, spiritually and devotedly.

1. Whatever is authorized by the church, not inconsistent with the authority of Christ, or contrary to his injunctions, constitutes an obligation on the members ; as also, whatever is necessary to carry into full efficiency the injunctions of Christ, and to secure the perfect holiness of his church and people.

2. Every member of this church has publicly pledged himself before the church, before God, and holy angels, that he will obey the church in all its regulations, and unite in promoting all its interests,—so long as he remains a member of the same.

3. To stay away on Sabbath afternoon, or on Friday evening, or from the Preparatory Lecture, or from the Monthly Concert, to neglect the Sabbath school and its meetings, or the prayer meeting, is not therefore an indifferent matter ; if done without a good reason, it is a positive sin, by whatever member of this church it is done. For

1. Even were these things indifferent in themselves or to others, they are not so to you ; you have engaged to observe them.

2. You thus violate your own solemn promise.

3. You thus throw a slight upon these ordinances, and upon the church ordaining them.

4. You detract from their efficiency.

5. You encourage others to neglect them.

6. You injure yourself by depriving yourself of means found, by all who diligently use them, to be helpful for piety.

7. You expose yourself to temptation.

8. You habituate yourself to neglect duty.
9. You make your *feelings*, and not *duty*, the standard of your conduct.
10. You rob God.
11. You dishonor Christ. And
12. You detract from the power of your example.

But you will say, Is there no exception to this rule? We answer, assuredly there is. You may be *providentially* hindered. You may be sick. You may be so infirm as not to be, prudently, out at night. Or your family may demand your immediate care. But, then, professor of religion, we would most solemnly remind you that God will measure all such excuses by the weight they have when you are invited to attend an evening party, or to visit some place of amusement, or to wait upon a friend, or to attend some public or political meeting. If you have no good reason which keeps you away from one or all of these, then neither have you any which should keep you away from religious meetings. God will judge you by your acknowledged course of life, and by your own conduct will he condemn you as faithless, and cold to him, to his cause, and to religion, while thus compliant to the world.

RAINY SABBATHS.

MANY excuse themselves from attendance on church because it rains. Now, in many cases, it is proper and advisable for persons who are delicate, and who would suffer by exposure, to remain at home, wait upon God in their closets, by reading the Bible, or spiritual works, and by prayer.

But do you stay away from church, when, were it a week day, you would unhesitatingly go to your business, or visit a friend, or attend upon an evening party? Then surely you condemn yourself, and confess that obedience to God and the worship of God, and the interests of your soul, are of less importance than the claims of the world, or of pleasure. Is not this honoring and serving the creature more than the Creator, and loving pleasure more than God? And does not God pronounce this to be idolatry?

Again. Do you stay away from church when you think your minister, though he may be as delicate as yourself, ought nevertheless to attend? Then you again condemn yourself. For he is under no more obligation to minister, than you to be ministered unto, or to preach, than you to hear, or to conduct the worship of God, than you to render that worship which is due unto him.

How often is the man, who stays at home on the Sabbath, on account of the weather, found at his worldly business, early and late, in far worse weather,—and is the one more necessary or imperative than the other?

How often is the man who lives nearest to the church, the absentee, when he can excuse his cold indifference to God, by the cold or damp state of the atmosphere? “Be sure this sin will find you out, for God looketh upon the heart.”

MAXIMS FOR CHRISTIANS.

It is the duty of every Christian to be revived in heart, *growing in grace*, and doing all he can to glorify God. The obligation of this duty rests upon the present moment.—Rom. 13: 11. 1 Thess. 5: 4—8.

2. God hears and answers the prayers of his children when they are in the way of obedience. 1 John 3: 22. John 15: 7.

3. When Christians pray and labor for the salvation of souls that God may be glorified, sinners will be converted.—Matt. 3: 10.

4. When no souls are converted in a congregation, let no follower of Christ look around upon this or that brother, or sister, or any number of them, who do not come up to the work, and complain that they are standing in the way of God's blessing. Let him look at *home*, and say, “Lord, is it I?”—Matt. 7: 1—5. Rom. 2: 1. James 4: 11.

5. If but *two* members of a church become truly revived themselves, and agree together, and offer up the prayer of faith for a revival of religion, they may expect that blessing will be granted.—Matt. 18: 19.

6. Let not God's praying people be discouraged because their numbers are few in comparison with the whole church.—Judges 8: 7.

7. While the world lies in wickedness, there is no time for Christians to seek for personal enjoyment. The feelings of Christians, while laboring for the salvation of souls, are compared in Scripture to the severest agonies and most painful struggles to which human nature is subject.—Gal. 4: 19.

8. The progress of a revival is sometimes arrested by God's people grieving away his Holy Spirit, and hence, the cessation of a revival frequently brings great guilt upon the church.—2 Chron. 15: 2. 1 Thess. 5: 19.

There may be a revival when there is not much excitement or noise, but when there is a spirit of prayer, and of effort, and continual accessions to the church; and this is the revival most to be desired.

VISITING THE PASTOR.

It is the duty of the people to visit and show respect and kindness to their pastor.—1 Thess. 5 : 12, 17. 2 Cor. 8 : 7.

2. Are any anxious to know of the doctrines whether they be of God, or to know how they can be saved, or are they in any spiritual distress ; it is their manifest duty to wait upon the minister and to ask the law at his mouth.—Deut. 17: 9—11. Mal. 2 : 7.

3. The minister is not to be involved in any worldly matters, or mere temporal affairs, except where the Christian principles to be exemplified, in such circumstances are sought for. Thus Christ said to him who asked him to settle a dispute, “ Man, who made me a judge or divider over you ? ”

4. Are any sick, or bed-ridden, or otherwise prevented from waiting on their minister, then let them call for him or the elders of the church, and inform them of the circumstances of the case, and let no one expect them until so informed.—James 5 : 14.

5. Ministers ought never to be expected to pay visits merely as an expression of respect, nor should the infrequency of their visits when not spiritually needed, be regarded as evincing any want of kindness and regard.

6. When can advice be sought from the minister ?

The hours of ministerial study are until one o'clock, P. M., and generally in the evenings.

7. The minister will receive visitors after one o'clock, or in the evening, if the visitor could find no other suitable time.

Conversation on any points of difficulty might be very properly held with the minister *after any of the services of the church in the place of meeting.*

FINIS.

a-2



